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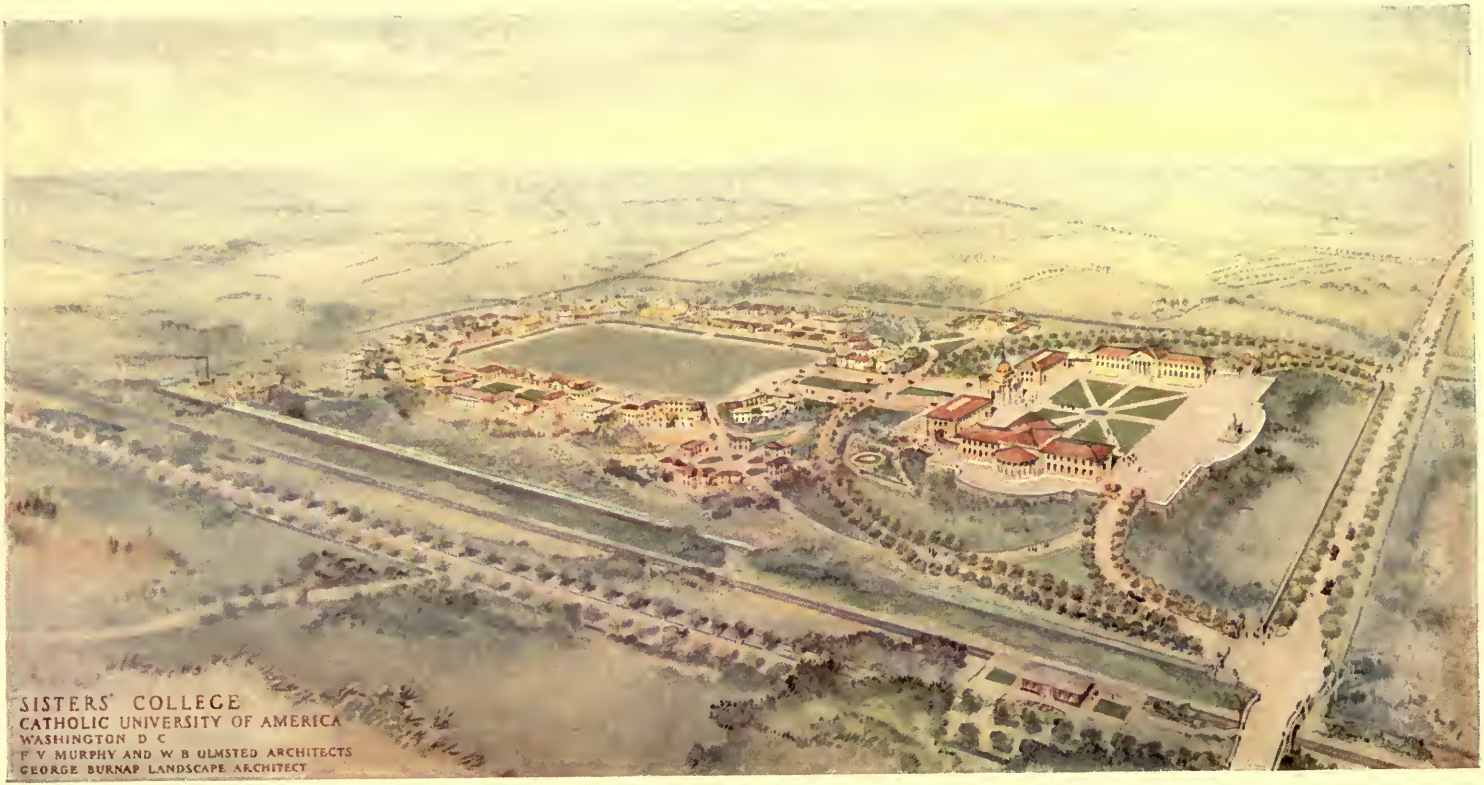
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SISTERS' COLLEGE
CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON D C
F V MURPHY AND W B ULMSTED ARCHITECTS
GEORGE BURNAP LANDSCAPE ARCHITECT

The Catholic Educational Review

JANUARY, 1912

THE SISTERS COLLEGE

In the closing chapter of *The Education of Our Girls,* published in serial form in 1905, and in book form in 1907, the following passage occurs:

"If our Catholic women are to retain their sweetness and refinement, they must be educated by women in schools for women and along the lines demanded by woman's nature. If they are to remain faithful children of the Church, and models of civic and social virtue to the women of the nation, their education must be completed in distinctively Catholic schools. All that is finest and sweetest and noblest in woman withers and dies in coeducational universities from which Jesus Christ and the saving truths of His Gospel are banished. But if our Sisterhoods are to develop women's colleges and help to solve the many pressing problems confronting the home-makers of the future, provision must be made for the adequate training of the Sisters. Here, under the shadow of the Catholic University, there will arise within a few years a Catholic teachers' college for women, to which the various teaching orders will send their most gifted members to receive the highest training that the age affords and to carry back with them to their several communities a knowledge of the latest developments in science and of the most approved methods of teaching."*

*Shields, The Education of Our Girls, p. 290.

Five years ago this statement seemed to many nothing more than the play of poetic fancy and even the most sanguine workers in the cause of Catholic education did not dare to hope for the fulfillment of the prophecy inside of a score of years. But what then seemed so far away is now a blessed reality. To-day the Sisters College is an integral part of the Catholic University of America and it has already won the hearty approbation of the highest authorities in the Church. The Trustees of the University have called it into being and the University professors have generously volunteered to double their labors so that the Sisterhoods of the country might obtain their full share of the blessings which the Church is dispensing to the faithful through this great Pontifical University. The Sisters have already proven their right to a place in the University by the splendid work which they are doing. The professors who are taking part in the work of instructing the Sisters are overjoyed at the rich fruits of their labors which are in daily evidence in the Sisters College.

There are in attendance at the Sisters College six Sisters of Charity of the Blessed Virgin Mary from Dubuque, Iowa; five Sisters of Providence from St. Mary's of the Woods, Terre Haute, Indiana; three Sisters of Divine Providence, from Newport, Ky.; three Sisters of St. Benedict, two from Brookland, D C., and one from Bristow, Va.; two Sisters of Jesus Mary, one from London, England, and the other from Quebec, Canada; two Sisters of St. Dominic from St. Clara's College, Sinsinawa, Wis.; two Sisters of the Immaculate Heart, Scranton, Pa.; two Sisters of the Incarnate Word from San Antonio, Texas; two Sisters of Mercy from Chicago, Ill.; and one Sister of the Holy Humility of Mary from Lowellville, Ohio. The majority of these Sisters have taught in academies and high schools for many years and are setting a high


TOPOGRAPHICAL MAP SHOWING LOCATION OF
SISTERS' COLLEGE
CATHOLIC UNIVERSITY OF
WASHINGTON D. C.
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FRANCISCAN MONASTERY
SITE OF
THE SISTERS' COLLEGE
MICHIGAN AVENUE
THE CATHOLIC UNIVERSITY
OF AMERICA
SOLDIERS' HOME

standard of zeal and scholarship for those who may follow them. They are completing their work in fulfillment of the conditions required for university degrees, which they will obtain in the near future. The needs of the Sisters this first year have made it possible to conduct the work of the college in an unusually small number of courses. Rev. S. W. Fay conducts a course in English and one in Latin; Dr. Maguire, the Professor of Latin at the University, conducts the advanced Latin course; Dr. Bolling, Professor of Greek and Philology, gives two courses in Greek; Dr. Carrigan, the Acting Dean of the Law School, is giving the course in Public School Administration; Dr. McCormick is giving the course in Catholic School Administration and Management; Dr. Landry is conducting two courses in Mathematics; Dr. Turner is giving a course in the History of Education; Dr. Pace conducts the courses in the Introduction to Philosophy and in Psychology, and Dr. Shields gives the courses in Methodology and in the Philosophy and Psychology of Education.

The teachers and the pupils are the essential elements in any school and it would be difficult to find pupils or teachers more in earnest or more enthusiastic than those of the Sisters College. This describes the Sisters College as it is. The Catholic University is not a coeducational institution, and hence the lecture halls of the University are not open to the Sisters during the school year. The generosity of the Sisters of St. Benedict's Convent, Brookland, in providing class rooms for the Sisters has made it possible to carry on the work this year, though it must be confessed the rooms are pitiably inadequate and it is quite impossible to secure proper ventilation. Before the children assemble for school in the morning, during the noon recess, and after the children are dismissed in the evening, the classrooms of the little school

are filled with the students of the Sisters College, and as the capacity of this little school is already far overtaxed, it is a grave problem what to do for the coming year. Besides, laboratories and libraries are indispensable for the proper conduct of the work.

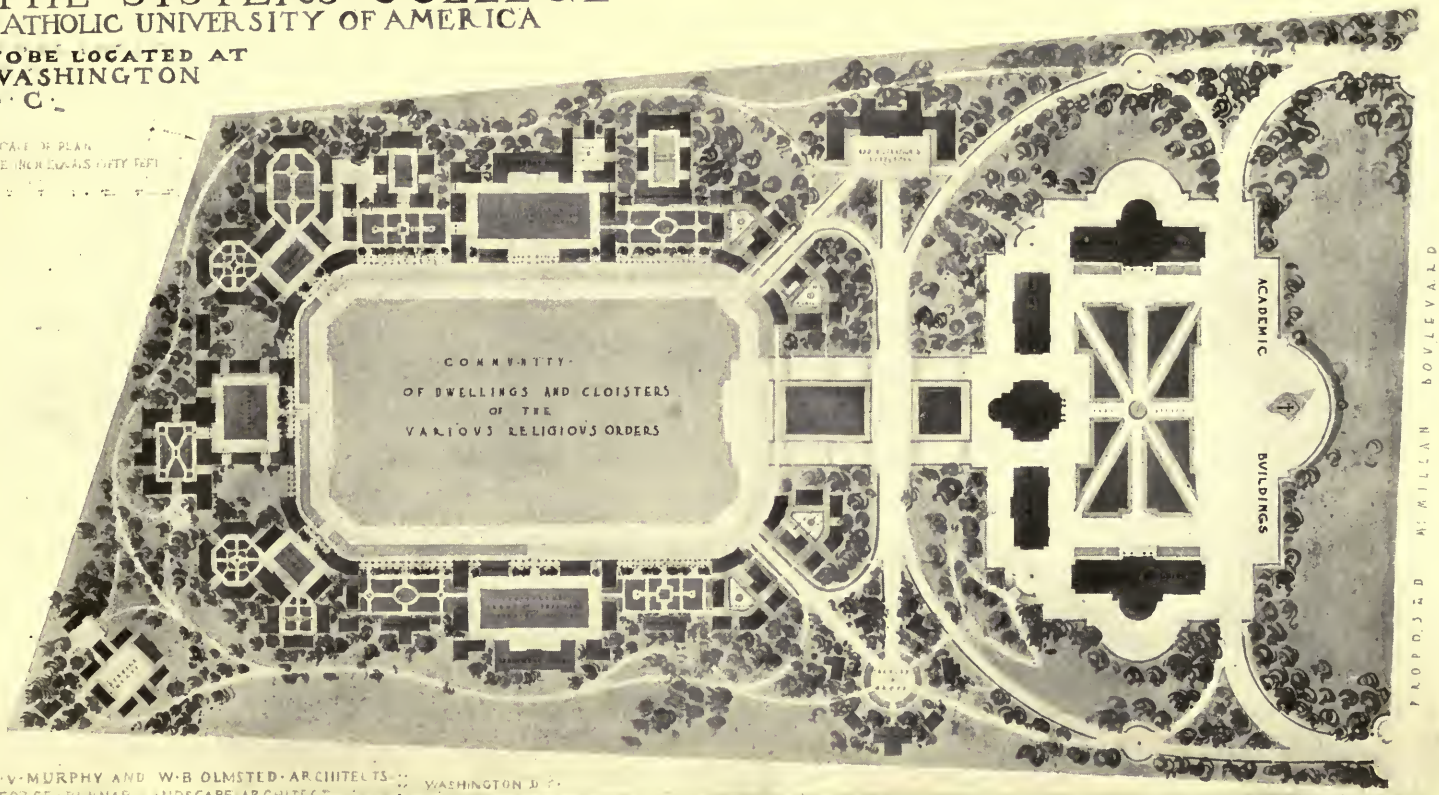
The Sisters College is a response to two of the most obvious needs of Catholic education in the United States, viz., the teacher's need of adequate training and the need of system and organization in our Catholic schools. The many grave problems which the deep-seated social and economic changes of the past few decades have presented to the schools for solution, demand the highest attainable training in the teachers engaged in all grades of school work. The state school systems have provided for this training by the creation of city training schools, state normal schools, and the departments of education in the various state universities. Our teaching communities have endeavored, according to the measure of their means, to provide normal training for their members, but it has often been felt that this training was insufficient and recourse was had in some instances to the state normal schools and state universities to complete the academic and professional training of at least a few of the Sisters. This, on the face of it, is a strange anomaly. The aim of education in our state schools is to present to the pupils a world from which God is banished and to organize in their minds a system of truth that has no need of Revelation, of divine authority back of moral law, or of redeeming grace. How, then, may a Sister be expected to find in such an institution adequate training for the solution of the problems of Catholic education which are precisely to show God back of all natural phenomena and to read His will in the law engraven on the human heart and proclaimed through divinely constituted channels of authority? Moreover,

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THE SISTERS' COLLEGE

CATHOLIC UNIVERSITY OF AMERICA

TO BE LOCATED AT
WASHINGTON
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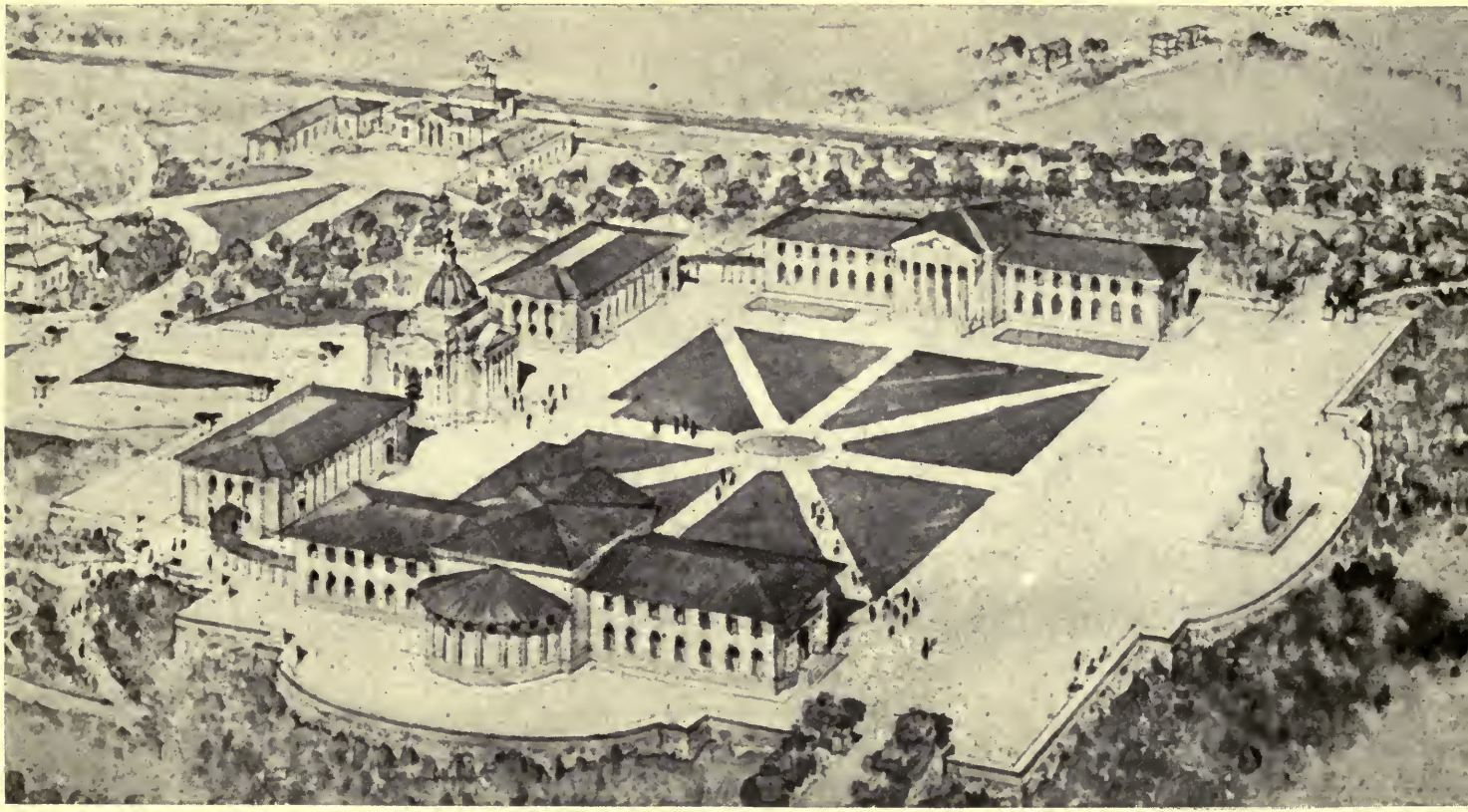
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such a course is hard to reconcile with many Christian axioms, such as "He who loves the danger shall perish therein," "You cannot serve two masters," and, "It were better for him that a millstone were hanged about his neck and he were cast into the sea than that he should scandalize one of these little ones." The obvious inference drawn by many, from the attendance of the various Sisterhoods at the state universities, was that a school which was judged fit for the training of the flower of Christian womanhood was unobjectionable, from a Catholic point of view, for the training of boys and girls for secular pursuits. For these and for many other similar reasons our Sisterhoods anxiously awaited the day when the Catholic University would open its doors to them and permit them to obtain, under Catholic auspices, the necessary knowledge and training needed for the efficient performance of their duties in our Catholic schools. While awaiting this desired consummation, more than six thousand of them availed themselves of the opportunity of taking correspondence courses under the direction of the Department of Education in the Catholic University. And when the University opened its doors to them last summer, Sisters from fifty-six dioceses and thirty-one states registered as students in the Catholic University Summer School. From present indications it would seem that many times this number will seek admission during the coming summer. The present facilities of the University, however, are extremely limited, and it is feared that it will not be possible to accommodate all the teachers who are desirous of profiting by the courses offered during the few brief weeks of the summer session.

Our parochial schools, while they serve the general needs of the Church and were demanded by the Third Plenary Council of Baltimore, were essentially local in their origin. The pastor collected the necessary funds

to build and equip his school and continued to carry the burden of its support. His great interest in the school naturally led him in many instances to assume the control and management of this parochial institution which meant so much to his parish. But such an arrangement had its obvious limitations. The general teaching community, with its members scattered over the country, found it extremely difficult to move a teacher from school to school, since such a change frequently implied the employment of new methods and new text-books and the striving for new ideals. And on the other hand, when a family moved from parish to parish, the children found themselves transplanted from one school to another in which the want of co-ordination, the totally different system of conducting the work, meant confusion, loss of time, and no little expense. To remedy these evils the community developed its own system and adopted its own texts, and when they accepted new schools endeavored to include in their contract the right to maintain their own system and methods of education. This removed the difficulty one step, but it did not solve it, for where several different communities met in the same city the evil, as far as parents and children were concerned, appeared whenever the children were transferred from a school conducted by one teaching community to a school in charge of another community. The friction and frequent complaints on the part of the people arising from this want of system led, in many cases, to the development of diocesan communities which, however, did not solve the problem, since the general communities still retained the schools in which they had vested rights, and as there are a great many dioceses in the country, whenever a family moved from one diocese to another the old difficulty appeared.

A more important step towards organization was made



ACADEMIC GROUP

by the appointment in various dioceses of diocesan school boards and diocesan superintendents. This brought episcopal authority to bear on the problem and sometimes resulted in bringing more or less system into the schools of a single diocese. But again it must be remembered that the Catholic Church is broader and bigger than the individual diocese, and some system and uniformity throughout the country would seem to be urgently demanded. In the nature of the case, this can never be accomplished by mere legislation; it is a problem in the first instance of education. With the best will possible on the part of those in charge of schools, either as teachers or as principals and superintendents, uniformity cannot be obtained until there is a clear consciousness of the fundamental principles which must govern the teaching and the organization of our Catholic educational institutions. The Catholic Correspondence School helped in no small measure to bring to the consciousness of the teachers in all parts of the country and of the various teaching communities some of these fundamental principles whose natural working out must necessarily lead to a unified system of Catholic education in the country. The Catholic Educational Association in its annual meetings has also contributed in no small measure towards the same result.

But it was evident to the Trustees of the University that something more effective than this was demanded by the situation. In 1904 the work of preparing Diocesan Superintendents was undertaken at the Catholic University. In 1905 a series of articles appeared in many of the Catholic papers on educational topics from the pens of professors in the Catholic University. In 1907 the University Bulletin opened a department under the title "Notes on Education" to which it devoted one-fourth of its space, and two papers appeared during this and the following years on St. Ann's Institute at the University

of Münster. The purpose of this educational propaganda was to quicken the consciousness of our Catholic educators to the need of more thorough system and coordination in the work of our schools. In January, 1911, the CATHOLIC EDUCATIONAL REVIEW was founded for the furtherance of the same end. The Department of Education was formally established in November, 1909, and in November of the following year a resolution was passed authorizing the establishment of the Sisters College. In April, 1911, a committee of the Board of Trustees was appointed to carry this resolution into effect. As a result of the action of this committee, the first session of the Summer School was opened at the University in July, 1911. Last October the Sisters College was formally opened by the Rector of the University. The Apostolic Delegate, Monsignor Falconio, pontificated on that occasion and gave the Sisters College his blessing. It was the realization of one of his fondest hopes. During his sojourn with us he was the staunch friend and the earnest supporter of everything that promoted the elevation and unification of our Catholic schools, and the opening of the doors of the University to the teaching Sisterhoods of the country was seen by him to be a measure of the highest importance.

At this time it is scarcely possible to estimate what the Sisters College will mean for the Church in the United States. Bringing the leaders of the teaching Sisterhoods and the young priests who are preparing to be diocesan superintendents to the Catholic University for a thorough training in academic and professional subjects, will secure unity and system in our Catholic schools which could scarcely be attained in any other way. In every parish the children will be directly benefitted by this work and many of the difficulties of which our Catholic parents justly complained will be removed. The generosity of our people in supporting our schools will pro-



GROUP OF DWELLINGS FOR THE VARIOUS RELIGIOUS COMMUNITIES

duce larger and better results than ever before. The pastors will find in the Sisters College a means of lifting their schools to a higher plane of efficiency. And the teaching communities will find in the resulting uniformity of ideals and methods relief from a burden which they have carried so long and so patiently.

On the first of December a splendid tract of fifty-seven acres of land adjoining the University was secured for the site of the Sisters College. This piece of ground touches the University property on the northeast corner and is separated from it by the Metropolitan Branch of the Baltimore and Ohio Railroad. The projected Macmillan Boulevard connecting all the parks and forts of the District will, if the present plans are carried out, run along the northern border of the University grounds and the southern end of the grounds of the Sisters College. The land is favorably located for drainage and is within easy reach of the street car line that passes the University gates. It is proposed that the same faculty that teaches in the University proper shall also conduct the courses in the Sisters College. The proximity of the institutions makes this plan feasible and it is desirable in the present situation to keep the instruction in the Sisters College on the same high plane that is maintained throughout the other departments of the University.

The coming together of the various Sisterhoods in a single institution for academic and professional training has many advantages to recommend it, but it also presents several important problems for which a satisfactory solution must be found. It is important that the individuality of each community be preserved. Each has its own traditions and its own inner life which demand that privacy which can scarcely be secured where the various communities are thrown into the intimate association which naturally results from sharing the same residence. In the plan which has been worked out

it is proposed that each teaching community shall build and own the house in which its members reside, paying therefor a ground rent sufficient to defray the expense of the up-keep of the grounds. In the absence of a precedent that might have offered suggestions, it was necessary, in order to arrive at some simple, direct and comprehensive solution of the architectural problem, to study the topography of the land purchased for the site of the college, and to adapt an artistic arrangement of the grounds and buildings to the contour of the land and the conditions imposed by avenues of approach as well as the consideration of problems in the distribution of light and heat, the disposal of sewage and general sanitation.

The oblong tract of beautifully rolling country chosen as the site lends itself naturally to a division of the buildings into two groups, one of academic buildings approached directly from the boulevard, and the other group of community residences for the various religious orders, closely related to the first and partially shielded by it. In conjunction with both groups there are minor divisions, one for the faculty of the Sisters College, and the other for the refectory and school of domestic science and administration. The accompanying illustrations exhibit the type of architecture which has been selected. It will be seen that it is susceptible of artistic treatment and that it is easy of construction, which is a matter of no small importance from an economical point of view. As may be seen by the accompanying topographical map, the southern extremity of the tract which has been selected for the academic group is of sufficient elevation, in the nature of an acropolis, to give a magnificent view of the city of Washington and the Catholic University to the south. As the chapel is the dominant element in this group, its eminence renders it the focal point of the entire assemblage of buildings of the Sisters College. Grouped about the chapel are the schools of Art and Music and adjoining these on either side, and flanking



SISTERS' COLLEGE

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WASHINGTON D·C·

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GEORGE BURNAP LANDSCAPE ARCHITECT

the broad terrace, are symmetrically placed the buildings containing laboratories, lecture halls and libraries.

The principal approach to the entire College is by means of broad drive-ways leading from the proposed boulevard to the south and which are controlled by entrance gateways. The residence group may be entered starting at the same approach of the academic group and continuing in a gently rising roadway until the level of the broad plateau is reached and by a slight descent from the terrace of the academic group. These houses are disposed and laid out in harmonious relation to the general *ensemble,* yet susceptible, each in itself, of whatever variation in detail may be considered necessary for the convenience and comfort of the particular order erecting it.

As a protection against the severity of the elements, these subdivisions of community dwellings are joined together by means of covered passageways in a way to create a complete cloister for each small group and enable secluded gardens to be laid out, and in this manner to isolate to a certain degree portions of the main group while also making it possible to introduce a highly satisfactory scheme of landscape development, even to the smallest details.

Naturally the materials for the construction of such a group of buildings as this demand careful consideration in view of the large number of similar structures and the necessity of uniformity in a color scheme, agreeable masses and the necessary economy of decorative treatment to be applied. It is proposed to use hollow tile or brick with stucco finish and to roof the buildings and the porches with tile of rich tones of red and deep green which will contrast and blend harmoniously with the natural surroundings and the simple treatment of wall surfaces. The same treatment could be applied to the academic buildings with the introduction of stone trimmings. It would be well if the chapel could be built al-

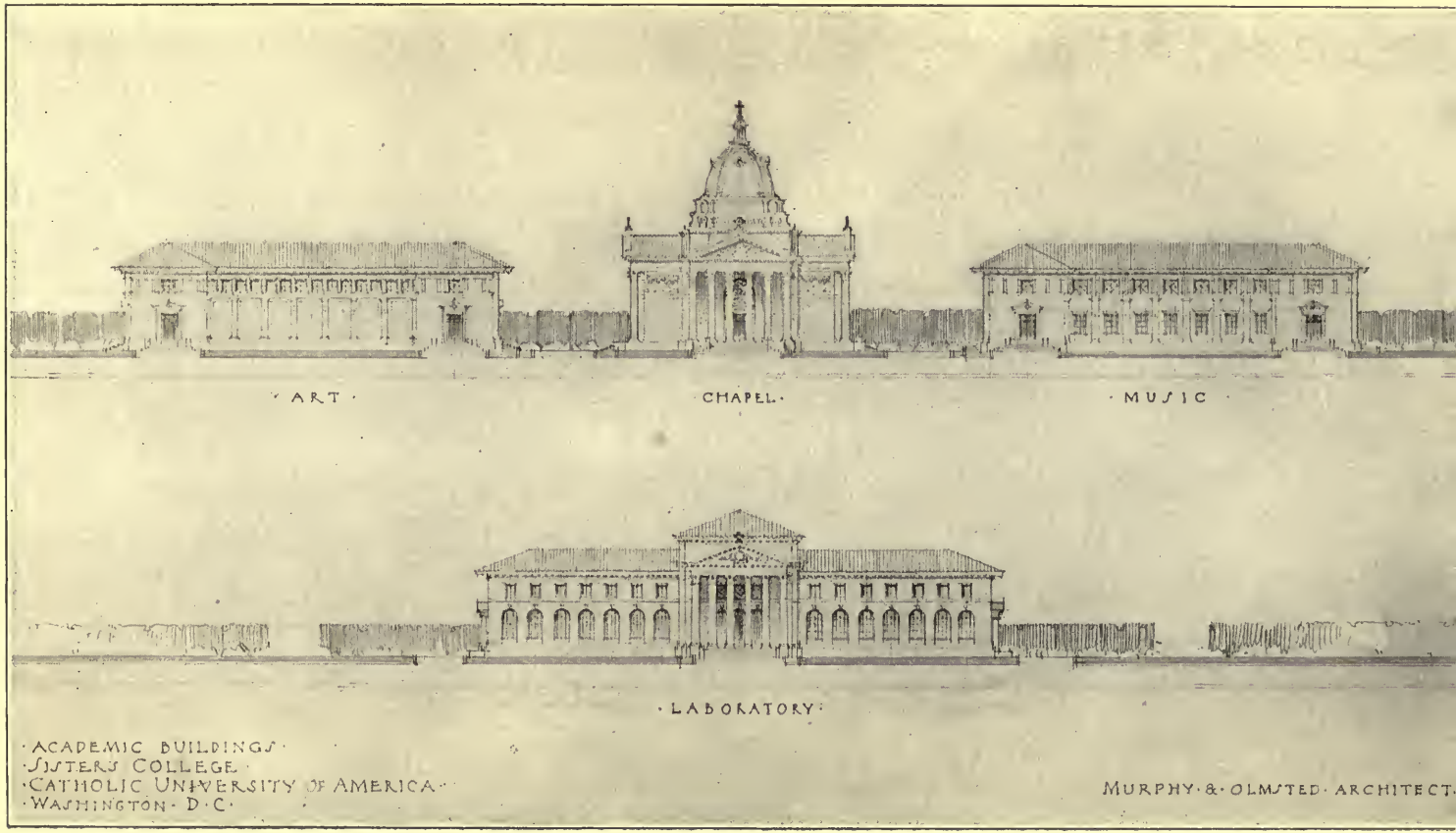
together of stone. This would complete the group in a simple, dignified and effective manner.

A house which would provide for six or eight Sisters during the school year would, with its sleeping porches, accommodate many times that number during the summer sessions. The grouping of the houses around the minor cloisters offers opportunity for several communities of the same order to associate more closely with each other than with the general body of the resident Sisterhoods.

In response to a letter sent out to all the teaching Sisterhoods of the country in the early part of last year, more than sixty communities have signified their intention of keeping a number of their Sisters in residence at the Sisters College, and many of these have, within the past few months, expressed their desire to build a house for their community at the earliest possible moment. But before any of the residences can be built, it is necessary to attend to the preparation of the grounds, the establishing of grades, the laying out of roadways, etc. This will require the expenditure of a few thousand dollars. It is also necessary to erect at the earliest possible moment a large academic building which will contain lecture halls, laboratories, and a temporary chapel for the Sisters during the school year and which will also help to provide the necessary accommodations for the large numbers which will assemble here during the summer months.

Catholic generosity has not been wanting in the cause of Catholic education and there never was an appeal made to our Catholic people which deserved a more generous or immediate response than that made in behalf of the army of teaching Sisters to whose labors, in so large a measure, the Church looks for the preservation of the faith of the people.

THOMAS EDWARD SHIELDS.



ACADEMIC BUILDINGS
SISTERS COLLEGE
CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON D.C.

MURPHY & OLMSTED ARCHITECTS

EDUCATION OF THE LAITY IN THE MIDDLE AGES

Chapter II

THE SEVENTH AND EIGHTH CENTURIES

It is not our purpose to set forth here the content of monastic education, but rather to indicate the extent of the provision made in the monasteries for the training of the laity. Before noting the other forms of scholastic institutions then flourishing, it may be well, however, to state that the leading and dominating idea in the Christian school of that period was to give a religious and sound moral training. That had been the concern of the Church from the beginning of her educational work. The parental duty was expressed by St. John to Electa and her family in commendation of their steadfastness in the Faith. "I was exceeding glad that I found of thy children walking in the truth, as we have received a commandment from the Father."[26] When it became necessary to provide the means for Christian parents to train their children intellectually without danger to faith or morals, the course of instruction in the monasteries was regulated to meet that end. The religious and moral training came first—les bonnes moeurs avant les belles lettres. The children were prepared to retain their Christian spirit amid pagan surroundings, and by the example of their lives aid their spiritual leaders in the conquest of souls. Their instruction was not merely religious; the literary and practical elements were not neglected, and gradually there was developed in the cloister that system of education which lasted throughout ten centuries and supplied the means of preparation for the various careers open to the young, even the military.

From the eighth to the twelfth century the monasteries eclipse all other forms of Christian education, and it

[26] II John, 4.

can be broadly stated that their history from the sixth to the sixteenth century is the history of education.[27] They were not, however, the only schools existing during that period, nor were the episcopal and presbyteral. The imperial schools of ancient Rome subsisted to the end of the seventh century in Gaul, Italy, Spain, and every part of the Roman world. In Italy lay teachers not only taught in these public schools, but they also maintained private institutions. They had done this even when the civil law forbade it, and as the State schools gradually fell away these private venture schools became more firmly established. Some of them like the public schools, were subsidized by the municipalities, and they, in one form or another, never ceased to exist throughout the entire Middle Ages. They have been regarded as the link connecting the old Roman education with the universities, for until the eleventh century these lay teachers pursued their courses side by side with the ecclesiastical schools. Naturally they would seem to have been for the especial benefit of the laity, for here in Italy the episcopal and parish schools offered all necessary advantages for the scholastic preparation of clerics, but the lay schools also had some students who later became priests.[28]

In ancient Ireland a somewhat similar condition existed. In addition to the monasteries scattered over the island, and educating hundreds, and, at times, thousands of students, both clerical and lay,[29] there were lay schools

[27]Monroe, Text-Book in the History of Education, 245. New York, 1909.
[28]Ozanam, La Civilization au Cinquième Siècle, I, 260; II, 366.
[29]For number of students, cf. Joyce, P. W., Social History of Ancient Ireland, I, 409, London, 1903. For number of monasteries and monks, cf. Gougaud, Dom Louis, Les Chrétientés Celtiques, 82. Paris, 1911. For lay students in monasteries, we might cite an example "where such students are mentioned incidentally:—We read in the Four Masters, under A. D. 645, that Ragallach, King of Connaught, was assassinated. At this time his second son, Cathal, was a student in the College of Clonard; and when he heard of his father's murder, he and a party of twenty-seven of his fellow students, *all young laymen* from Connaught, sallied forth from the college, and coming to the house of the assassin, beheaded him." Joyce, ibid.

and a lay professorate, and it is believed that in this period laymen generally had better opportunities for obtaining a higher or university education than they had in any other country of Western Europe. Large numbers of clerics and laymen came from England and the Continent in the seventh and eighth centuries,[30] and when later, in the ninth and tenth centuries, the Irish scholars went abroad, "they were at once entrusted with the highest offices in the Continental schools, and proved themselves to be not only amongst the ablest theologians of the time, but also the first men of that age in Greek and Latin literature."[31] In the lay schools more than in the monasteries the Gaelic language was taught, and "not merely the language, but also the history, the antiquities, the laws, and the literature of the nation."

The learned professions of Poetry, Law and History which then existed and were open to the laity, had, so to speak, their recruiting schools. The bards, who also had their schools, were not included in the first class, because they had not received the systematic training that the profession of the poet required. Each profession had its grades or degrees, that of Poetry, for instance, consisted of seven, and the course for learners extended over twelve years. The Brehons represented the profession of law, and the Chroniclers that of History, and each body had its various grades and distinc-

[30]Speaking of the yellow plague of 664, the Venerable Bede says: "This pestilence did no less harm in the island of Ireland. Many of the nobility and of the lower ranks of the English nation were there at that time, who in the days of Bishops Finan and Colman forsaking their native island, retired thither, either for the sake of divine studies, or of a more continent life: and some of them presently devoted themselves to a monastic life: others chose rather to apply themselves to study, going about from one master's cell to another. The Scots willingly received them all, and took care to supply them with food, as also to furnish them with books to read, and their teaching, gratis." Historia Ecclesiastica Gentis Anglorum b. iii, c. xxvii. Translation of J. A. Giles, London, 1892. Many, and perhaps most of these hermits were not priests. Cfr. Gougaud, *op. cit.*, 83.

[31]Healy, Ireland's Ancient Schools and Scholars, 597. Turner, Irish Teachers in the Carolingian Revival, Catholic University Bulletin, XIII, 382, 567, Sandys, History of Classical Scholarship, I, 451.

tions. "It is quite clear," says Dr. Healy, "from various references in our Annals, and in the Brehon Code, that these three professions were kept quite distinct from the sixth to the twelfth century, and that they were taught by different professors, and in different schools—these professors being generally but not always laymen." The school of Tuaim Drecain, founded in the early part of the seventh century by St. Bricin, is the earliest referred to in the records of the time, but the writings of twelve or thirteen ancient Gaelic scholars give ground for the conclusion that these schools flourished in the sixth and seventh centuries.[32]

"A lay college," says Dr. Joyce, "generally comprised three distinct schools, held in three different houses near each other; a custom that came down from pagan times. We are told that Cormac Mac Art, King of Ireland from A. D. 254 to 277, founded three schools at Tara, one for the study of military science, one for law, and one for general literature. St. Bricin's College at Tomregan (Tuaim Drecain), near Ballyconnell in Cavan, founded in the seventh century, which though conducted by an ecclesiastic, was the type of the lay schools, comprised one school for law, one for classics, and one for poetry and general Gaelic learning, each school under a special druimcli or head professor. (O'Curry, Manners and Customs of the Ancient Irish, I, 92.) And coming to a much later period, we know that in the fifteenth century the O'Clery's of Donegal kept three schools—namely, for literature, for history, and for poetry."[33]

The nobility enjoyed still another avenue to learning in addition to the monastery and episcopal schools. The palace was often the scene of school activity, and some of the most distinguished ecclesiastics and laymen of the early Church of Gaul were educated there. The best

[32] Op. cit., 600.
[33] Op. cit., 420.

equipped teachers were retained by the nobility for these academies which, in Gaul, date from the reigns of the sons of Clovis I, and if townships vied with one another to obtain the services of distinguished grammarians and rhetoricians, the nobles were even more jealous of enjoying in their courts the presence of the saintly and the learned.[34]

Many young clerics were attached to the courts of the Franks, and engaged in chanting the divine offices. The palace served for them as a training school. They learned to perform their duties in the choir, and they also pursued the studies which completed the ecclesiastical education of the time. The Merovingians furthermore, like the Anglo-Saxons and the Lombards, followed the ancient custom of the Germans, to which Tacitus alludes,[35] of receiving into their palaces the sons of other noblemen whom they treated as members of the household, educating and rearing them as they did their own children. The youths were the wards of their protector; they acted as his aides in military expeditions; they graced his court festivities; they were also representatives of their families and pledges of fidelity to the king or prince. As their future careers were assured while they held the favor of the court, a place in the palace school was eagerly sought for the ambitious and promising sons of the nobility. Here in a training school for public life in Church and State, the pupils were instructed in the sacred and profane sciences; they learned to speak and write Latin, and some of them acquired skill in versification; the laymen as well as the clerics were made familiar with music, and for those whose calling demanded it,

[34] Ozanam, La Civilisation Chrétienne chez les Francs, IV, 501. In placing this institution as far back as the reigns of the sons of Clovis I, we are not unaware of the contention of some that it had its real beginnings in the time of Charlemange. Cfr. Maitre, Les Ecoles Episcopales et Monastiques de L'Occident, Chap. IV. Paris, 1866.

[35] Germania, XIII.

exercise in military tactics was provided. History, Roman Law, and the national traditions entered into the courses generally given in these palace schools.[36] St. Ouen, Archbishop of Rouen, St. Chrodegang, Bishop of Metz, and St. Benedict of Aniane, went forth from the palace school and distinguished themselves in public careers before being called to the service of the Church. This institution, of course, did not receive in this early period the same distinction, nor attain to the same degree of efficiency, as in the reign of Charlemagne.

Meanwhile the monasteries are responsible for two conspicuous phases of educational activity; one carrying the light of the Gospel and civilization to the barbarians, the other preserving amid the ravages of time the treasures of learning. St. Boniface represents the first phase, and the Venerable Bede, the other. Both the products of English monasticism, they reflect at once the ideal of Christian education, and the degree of attainment achieved at that time in the schools. Saints and scholars, they labored not for themselves but for the glory of the truth of God, and the spread of His Kingdom on earth. The Venerable Bede never ceased to study, to teach, and to write, until the last hours of his life, and in the peaceful enclosure of his monastery manifested that same industry and energy to transmit to his brethren and posterity the blessings of learning which characterized the work of St. Boniface as the indefatigable missionary.

The work of St. Boniface that interests us here was the establishment and organization of schools everywhere throughout the wide field of his missionary labors. In Friesland, Thuringia, Bavaria, or in Gaul, wherever he sought to plant the seed of faith, or to build up the previously established Church, he attended also to the founda-

[36]For discussion of the Palace School under the Merovingians, cfr. Revue des Questions Historiques, LXI, 490, by E. Vacandard; LXXIV, 552, by A. S. Wilde; LXXVI, 549, by E. Vacandard.

tion or reformation of monasteries and schools. He induced great numbers of monks to follow him, and he obtained the services of Sts. Walburga, Theola, and Lioba from England to assist in the establishment of convents for women and schools for girls.[37] One of his chief enactments in the first German synod, held in 743, was to make the rule of St. Benedict the official guide for the religious in his province.[38] As a direct result of his labors in Bavaria alone over twenty-nine monasteries were either founded or reopened within the space of fifty years. Fulda, the great monastery of North Germany, was founded under his direction by his disciple, St. Sturm.

The correspondence of the great Apostle of Germany with the Holy See was almost incessant. None was more careful or anxious than he to do all things according to the will of the Vicar of Christ, and in consequence his projects had all the necessary papal sanction even before he was placed over the Church in Germany. He also maintained a continuous correspondence with the leaders of the Church in England. By means of it he had obtained many of his colaborers on the missions, religious for the cloisters, and in a general way many such valuable auxiliaries and necessities as books, vestments, and church supplies. He in turn exercised an influence on the affairs of the English Church. Through his advice to Cuthbert, Archbishop of Canterbury, and his correspondence with Ethelbald, King of Mercia, the Council of Cloveshoe was convened in 747 for the correction of abuses and the restoration of ecclesiastical discipline—a council of singular importance in the history of English schools.

The interests of learning and the schools were foremost in the minds of the bishops who attended. Canon VII,

[37] Drane, Christian Schools and Scholars, II, 151.
[38] Mansi, Con. Coll. XII, 365.

for instance, is a strong injunction directed to those in charge of the schools to rekindle in the hearts of their subjects a greater devotion to study and teaching. They fear for the welfare of letters and especially for the sacred sciences, and they are gravely concerned for the future preparation of those who, as teachers of the faithful, are to work for the "lucrum animarum laudemque regis aeterni." Consequently, while urging attention to all types of schools represented by those of the bishops, the priests, the abbots and abbesses, they advocate in the strongest terms the education of the boys. "Proinde coerceantur, et exerceantur in scholis pueri ad dilectionem sacrae scientiae, ut bene eruditi inveniri possint ad omnimodam ecclesiae Dei utilitatem." The comprehensive nature of the educational uplift intended by the Fathers can be seen from the text of the canon. All schools are included—those for boys and those for girls, although it is quite clear that the chief concern of the bishops is for those schools where young men were prepared to discharge the offices of clerics and priests in the service of the Church. The canon is as follows:

"Septimo decreverunt condicto, ut episcopi, abbates, atque abbatissae * * * studeant, et diligenti cura provideant, ut per familias suas lectionis studium indesinenter in plurimorum pectoribus versetur, et ad lucrum animarum laudemque regis aeterni multorum vocibus innotescat. Nam dictu dolendum est, quod his temporibus perpauci inveniantur, qui ex intimo corde sacrae scientiae rapiantur amore, et vix aliquid elaborare in discendo voluerint: quin potius a juvenili aetate vanitatibus diversis et inanis gloriae cupiditatibus occupantur: atque praesentis vitae instabilitatem plusquam sacrarum scripturarum assiduitatem vagabunda mente sequuntur. Proinde coerceantur et exerceantur in scholis pueri ad dilectionem sacrae scientiae: ut per hoc bene eruditi inveniri possint ad omnimodam ecclesiae Dei

utilitatem: nec sint rectores terrenae tam avidi operationis ut domus Dei desolatione spiritalis ornaturae vilescat.''[39]

In the great revival of learning which began towards the end of the century the works of Bede and St. Boniface are not entirely lost to view. The institutions with which they were connected, and the men whom they influenced were preparatory causes of the movement then undertaken by the Emperor, Charles the Great, and the English scholar, Alcuin. One of Bede's pupils and closest friends was Egbert, who became the Archbishop of York in 732, and founded the cathedral school in which Alcuin was educated.[40] St. Boniface had anointed and crowned Pepin, the father of Charlemagne, and had obtained from him the royal protection of so many of the monasteries, which, like Fulda, were to be the effective agents of the new scholastic reform.

PATRICK J. MCCORMICK.

[39]Mansi, Con. Coll. XII, 397.
[40]West, Alcuin and the Rise of Christian Schools, 31. New York, 1892.

SCHOOL LIFE AND WORK IN THE IMMIGRATION PERIOD

Material Equipment

All through the Immigration Period, pastors and people struggled hard, in the face of the gravest difficulties, to improve the material equipment of the schools. By the term "equipment" is meant chiefly the school building and its accessories, with the indispensable requisites for the teaching of school, such as benches or seats, desks, blackboards, and the arrangements for heat and light. The curriculum was usually very simple, and there was no thought, in most cases, of many of those material accompaniments to class-room work which we include in the requisite equipment of the school today. There was, however, a steady effort to improve the necessary school equipment, as it was understood at the time.

At the beginning of the Immigration Period, many of the best parish schools in the East were taught in church basements, while in the West log school-houses were still far from uncommon. The total cost of all the Catholic school buildings in the State of New York in the year 1846, was probably less than $50,000, and New York at this time had become the center of the parish school movement.[1] It did not cost much to make school-rooms in the basements of newly erected churches. Some of the "splendid cathedrals" of the time were erected at a cost approximating that of modest parish churches of today. With the rapid influx of immigrants, and the growth of the Catholic population, separate school buildings began to multiply. In the West, this movement was naturally of slower development. The church nave was

[1] U. S. Cath. Mag., V. p. 170.

often used for school purposes on week days, as in Cleveland, where the little frame building, 60 by 30 feet, erected as a church in 1848, was made to serve also as a school, the sanctuary being closed from view by folding doors.[2] But such an arrangement did not usually last very long. Separate school buildings came sooner or later with the growth of the parishes, and although they were rough looking and bare, they gave way in turn, after some years, to structures that were larger and better adapted to the work of instructing the young. From the primitive arrangement, too, of teaching boys and girls in the same class-rooms or at least in the same building, there was a steady tendency towards the complete segregation of the sexes, by the establishment of separate boys' and girls' schools.

Religious Atmosphere

In typical Catholic parish schools, the curriculum during this period consisted of the traditional "Three R's" —reading, writing and arithmetic—together with spelling, grammar, geography and history. In girls' schools, the Sisters taught the pupils to "use the needle as well as the pen; to make and to mend; to darn and to knit, and become useful in the home."[3] The studies in Catholic schools were, generally speaking, the same as those in the public schools about them, with the exception, of course, of catechism.[4] The atmosphere and spirit of the Catholic school was, however, peculiar to itself. This has been, in fact, the vital point of difference, from the very beginning, between Catholic and non-Catholic schools; and, with the growth of the great teaching communities during this period, and the replacement of lay teachers

[2] Records Amer. Hist. Soc., III, p. 129.
[3] Life of Mother Warde, p. 112.
[4] For the scope of these studies at the time, the methods employed in teaching them, and the results achieved, see Johnson, "Old Time Schools and School-books."

by religious, the difference became greater and more clearly perceptible.

As typical of the spirit which the religious teacher strove to foster in the school, the following may be quoted from a Teacher's Manual in use at the time. The book was an official directory for a teaching community which occupied a front rank and was establishing schools in almost every part of the country.

"The training of the heart, the head, and the hands must enter into our scheme of education. In the heart, we should endeavor to cultivate piety and the domestic virtues, as charity, patience, meekness, and self-denial; in the mind, a knowledge of the branches deemed necessary or useful to a woman; and the hands we should train to the distinctively feminine accomplishment, the use of the needle.

"Rule by kindness rather than by severity. Make the class-room attractive. Foster the self-respect of your pupils, and excite emulation and the hope of reward. Deal with the children individually. Corporal punishment is forbidden.

"Endeavor to instill piety into the hearts of your pupils. Teach them how to pray, and show them the example. Once a week, oblige each child in the lower grades to recite alone the principal vocal prayers. In the higher grades occasionally examine the pupils in the same manner. Explain the offices of the Church, especially the Holy Sacrifice of the Mass, on which you should give an instruction once a week. Each day, in every class, a hymn relating to the mystery or devotion of the time should be sung.

"In speaking of the life of Our Lord, encourage the children to show their love for Him by practising acts of mortification and other virtues. Inspire your pupils with a noble pride in being children of the Catholic Church, and teach them to follow the spirit of the different festivals and seasons of the ecclesiastical year.

"Make pupils self-reliant. Teach them to think and act for themselves. Encourage the dull and timid, rather than urge forward the more gifted children. Require the

exact words of the book in the recitation of prayers, catechism, and the rules of grammar and arithmetic; in all other branches encourage the pupils to use their own language. Reserve the place of honor for the essential branches—reading, writing, spelling, arithmetic, grammar, history and geography.''[5]

It is evident, from the discussion of the methods of teaching these ''essential branches'' which follows in the Manual, that the better Catholic schools of this period were fully abreast of the best non-Catholic schools of the time in respect to the secular studies. There was little or no differentiation here. It will be noted, however, that besides the giving of direct catechetical instruction, which usually occupied half an hour every day, it was sought to foster a strong devotional Catholic atmosphere by the singing of religious hymns, the explanation of the liturgy, and instructions on the life and virtues of Christ. Leading Catholic educators of the time clearly recognized, too, the importance of making the religious instruction concrete and practical. Thus we are told that, in the catechetical method of Mother Warde:

''The children were taught, with much precision, their duties to God, their neighbor, and themselves. Dry facts were never presented to the pupil. Every truth was illustrated by some beautiful example or soul-stirring story. Truth and sincerity were strongly fostered, while every effort was used to stamp out faslehood and deceit. The children were shown the manner in which the Christian virtues may be practised and the opposite vices uprooted.''[6]

But what of the religious instruction in boys' schools? It must be remembered that the religious communities of women—whose system and methods of religious in-

[5] From the "Course of Studies" of the Sisters of Notre Dame of Namur, whose mother-house was established in Cincinnati; quoted from "Origin of the Cath. Ch. in Salem" (Mass.), by Rt. Rev. Louis S. Walsh, p. 105 seq.

[6] Mother M. Xavier Warde, p. 110; cf. also the Lives of Mother Caroline Friess and Sister Louise.

struction are represented in the above quotations—often had charge also of the younger boys. For the teaching brotherhoods, on the other hand, we may take as typical the work of the Christian Brothers in one of the schools they founded during this period. Writing of his school days in the early 50's, one of the best known priests of our time has left us the following impressions of the religious instruction imparted by the Brothers:

"Their system was intelligent, their discipline strict—almost military—their affection for us deep and religious. But of course I love them best for the Christian Doctrine course they gave me. No word describes it so well as the word 'thorough.' It was given us by men who knew what they taught, and had the gift of teaching intelligently. It embraced a full summary of the whole dogmatic system of Christian truth; a practical, working knowledge of Christian morality; much ecclesiastical history, especially concerning the early and heroic age of the Church and the acts of the martyrs; together with a wonderfully full equipment of controversial matter. When, in after years, I swung off into the world and was beset with its false maxims, the Brothers' maxims held me fast in the true religion. This had more than anything else to do with keeping alive in me the elements of divine faith. I have no hesitation whatever in saying that the fact that I spent those years of my boyhood in the Brothers' school has been the main reason why I have remained a Catholic. * * * If I wished to emphasize any quality in them it would be their manliness. They were courageous, generous, honorable men, and their influence was all bent on making us manly Catholics."[7]

Not all the schools, though, were taught by religious. Some of the secular teachers were but ill prepared to impart religious instruction effectively; yet the high religious ideals of many Catholic secular teachers are witnessed to in the following description of a school taught

[7]The Rev. Walter Elliott, C. S. P., in Cath. World, Vol. LXXIII, p. 728, supplemented by letter.

by a young lady at Littlestown, Pa., in 1867. The school contained 55 boys and 65 girls:

"The school was thoroughly religious. The classes began with prayer, and on Wednesday and Friday afternoon some one of the scholars said the beads, to which the whole school answered. It was usual to have one of the boys read aloud some book on etiquette, or on some entertaining or religious subject while the girls were engaged in sewing."[8]

Teachers and Pupils

As the pioneer religious from the Communities of Continental Europe did not know English, it might be supposed that this would prove a serious drawback to the efficiency of their early work as teachers. A drawback it undoubtedly was; and, since the influx of teachers from abroad continued, the defect lasted in many schools for a long time. But the difficulty was really not so great. Native postulants were soon received. Catholics were eager to have the Brothers and Sisters in their schools, even though fresh from Germany or France. These, in turn, realizing the opportunity and the need, labored heroically to acquire the language of their adopted country. Often, indeed, they took up the work of teaching in English-speaking schools after being in the country only a few weeks. The Sisters of Notre Dame of Namur, for instance, reached Cincinnati on Oct. 30, 1840, and on the 18th of January following they opened school, only one of the band of eight being able to speak English fluently.[9] The situation was typical, and it was met by most of the Immigrant Communities in much the same way. The various branches were distributed among the Sisters in Cincinnati, we are told, according to the degree in which each excelled in them, one teaching writing, another painting, one music, and another needle-work. The Sis-

[8] Hist. of St. Aloysius Church, Littlestown, Pa., p. 53.
[9] Memoirs of Sister Louise, p. 46 sqq.

ter who could speak English went from class to class in order to help, until the teachers had acquired enough of English to talk with their pupils. The pupils, on their part, were eager to help out.

"Sometimes a Sister would leave the room and, returning with a slate, read from it what she wished to say. Many were their amusing blunders; as, for instance, when one wished to tell her pupils to erase something from the blackboard, she said, 'Raise that from the board!' Having been told of her error, she resolved to use the simpler words, 'Rub it out!' The following day she said, with some assurance, 'Rip that out from the board!', and one mischievous child took a pair of scissors and pretended to obey. Daily the pupils were told to 'get into their desks.' "[10]

Even Catholic children, in seeing the Sisters for the first time, gazed with awe upon them, as beings come from some superior world. A pupil of the pioneer school of the School Sisters of Notre Dame in Milwaukee, has left us a picture of her first religious teacher, with a recollection of her first impressions:

"Her large rosary cross, as it swung by her side, was the first thing to attract our attention. With timid, silent wonder we regarded the stately Sister as, bright and smiling, she stood before us. Perceiving our curiosity, she presently remarked: 'Yes, dear children, take a good look at me, with eyes and mouth open.' Somewhat abashed, the elder pupils cast down their eyes, but the little ones persisted in scrutinizing their first School Sister, in her black robe with wide sleeves, her strange headdress and large rosary cross."[11]

This was a German school, with German Sisters, and there was here, of course, no difficulty about the language. In Milwaukee, however, as in other cities at the time, the Know-Nothing agitation made it unsafe for the Sisters to appear in their religious garb on the street. In this school,

[10]Ibid., p. 56.
[11]Mother Caroline Friess, p. 121.

"A dark corner was partitioned off, to serve as a little dressing-room for the Sisters. At that time they could not even cross the street in their religious dress. Here, too, they partook of their meager dinner of soup and vegetables brought from the convent in a tin pail."[12]

The communities which came from Ireland possessed a great advantage, in their knowledge of English, over the communities from the continent of Europe, and the schools of the Sisters of Mercy reached a high degree of efficiency from the very beginning. It is interesting to note the importance attached by these well trained Sisters to object-teaching even in those pioneer days. Their first school in Chicago, founded in 1846, at the corner of Michigan and Madison Streets, soon boasted of quite a collection of home-made apparatus to accompany class and recitation work. On parchment, which was sent by friends in Ireland, the Sisters sketched maps of the different countries, in a series adapted to the different grades or classes. For globes they made sphere-frames of willow branches, and over this material they fastened parchment upon which was sketched the map-work of the hemispheres. Blackboards were made of planed timber formed in squares, which were fastened to the wall and painted. Numeral frames were formed of delicate elm framework, with strings of wire stretched horizontally, on which were strung small spools painted in the primary colors. In this old wooden building in pioneer Chicago, we are told that:

"The community-room, with its rough board walls, was a veritable ware-house of school supplies. In variety and design to suit all wants might be seen hand-made maps and charts, solar systems and globes, ball-frames and color plans; squares, cubes, cones, cylinders, and all the necessaries for teaching form; collections of minerals, sponges, coral, etc., and specimens of the vegetable kingdom for object-lessons; cardboard, paints,

[12]Ibid., p. 125.

brushes, mucilage, scrap-books, and other school paraphernalia.''[13]

In view of the advanced methods employed by these Sisters, and the careful training they had received, it is not surprising that Mother Warde was pressed with demands from all sides to open schools. Yet, among their first pupils in Chicago were ''children of trappers, border-men, hardy settlers, and sea-faring men,'' while a class of Indians was formed for instruction in Christian doctrine.[14]

School-teaching, even in the cities, was a trying occupation during those times. In the smaller towns and country districts, it often involved hardships comparable with those endured by the sturdy pioneers who formed the first infant settlements in the West. Where the school-teacher was a Sister, this was especially apt to be the case, because to poverty and privation there was added a social isolation which would have rendered the life unendurable, except for the transforming influence of the religious spirit. Usually, two Sisters or three were sent to the smaller places. Some glimpses of the teacher's life under such circumstances may be had from a description of school-teaching in Galena, Illinois, in the 60's and 70's, by a Sister of St. Dominic. The place was practically a Catholic settlement; and the teachers, although religious, were paid by the State.

''Galena was a small mining town of one short street and a wide prairie full of mineral holes. Our abode was a cottage of four rooms, and our furniture was all that the heart of an anchorite could desire. A fervent zeal and an enthusiasm so ardent that it still glows and often bursts into flame, carried me through the first three months of the school year, and then I had to summon up all the courage I had inherited from my Puritan forefathers, for from the farms round about the little town

[13]Rev. Mother M. Xavier Warde, p. 141.
[14]Ibid.

there came to me the stalwart youths who worked in summer and went to school in winter.

"Poor little me! How they towered above me! How big and strong and invincible they seemed; but how gentle, simple, and submissive they proved to be. How eager they were to learn, and how respectful they were, because I was a woman, but more because I wore the religious garb.

"And so Sister and I ploughed our way, on the bitter winter mornings, through the old-fashioned depth of snow, to the queer, roughly built school-house, and did our best for our simple-hearted charges. At noon we ploughed our way back to our icy-cold cottage, built a fire in our tiny stove, made a cup of tea, consumed it and a goodly slice of bread and butter with an appetite that regarded quantity rather than quality. I remember that we had only one knife and one teaspoon, but were quite rich in the possession of two forks and two small cups and saucers (one pink and the other blue), also three plates and a few other odds and ends of table furnishings.

"Lonely? Never! We were too busy, and then, in the little frame church, so very near to us, was the Blessed Sacrament.

"It is amazing how attached I became to that seemingly desolate place. To be busy about the things of God is a wonderful heart tonic. Our boys and girls claimed our attention all day, and some of the boys came to the cottage in the evening to do extra work in bookkeeping and business arithmetic.

"My hardy masculine pupils came long distances, over almost impassable country roads, and they wore boots—boots capitalized and emphasized. To the sturdy calfskin footgear, with the hob-nailed soles, the yellow clay of the locality clung in heavy masses and was finally plastered over the great rough planks of our schoolroom floor."[15]

Whether engaged in teaching in cities or towns or country places, the Sisters' life was, then as now, a life of intense activity—far more so than that of the lay teacher; for besides school work, there was, in the case

[15]The Cath. School Journal, Jan. 1907, p. 236.

of the former, religious exercises and various other duties and observances incident to the community life. Vacation brought its own round of activities, less irksome and monotonous, and enlivened by a larger companionship, for it was generally spent at the mother-house, but with little opportunity for idle hours. Writing from the famous academy at Emmittsburg, in 1848, a Sister of Charity has left us a description of her life as a teacher, which may be taken as a fair expression of the activity of the average religious teacher, whether engaged in academy or school work:

"At one time school is commencing and everything has to be arranged in 'apple-pie order,' as regards studies and classes, etc., etc., and as soon as the way is clear, come the preparations for Mother's Day and the Play,—which important events fairly over, the Distribution compositions claim all my leisure, then preparations for Distribution, then the Distribution itself, then the vacations, then the Retreat, and then the routine commences again. In reading this you might suppose the vacations to be, as the name implies, free time,—but never were you more mistaken than you would be in such a supposition, for it is the busiest time of all, since every long or odd job is put off to be done in vacation. These various duties, with my regular classes, my painting, sleep, meals, and religious exercises—last but by no means least,—fill up my time so completely, that it seems sometimes that before I have time to realize the arrival of one month, the next has taken its place. As for days and weeks, they are nothing."[16]

Text-Books

From the time of the Revolution, Catholics in the English-speaking states appear to have made free use of the text-books which were in common circulation in non-Catholics schools—a tendency which has continued down even to the present time. A desire was indeed

[16] Letters of Sister Ignatia, p. 26 (Georgetown Univ. Lib.).

felt all along for distinctively Catholic text-books, and this desire was given expression to by a formal decree of the Second Provincial Council of Baltimore.[17] The ideal, however, has never been fully realized, although, as time went on, the number and circulation of Catholic text-books greatly increased.

Father Molyneux, of Philadelphia, writing in 1785, said he was having printed "a Spelling Primer for children with a Catholic Catechism annexed"—a work which he had had printed some years before, and which was an abridgment of Bell's[18]. About the time Father Molyneux was getting out this first Catholic English school-book, Noah Webster was preparing his "Speller," "Grammar" and "Reader." Webster's "Speller" became a standard text-book in Catholic as well as non-Catholic schools. Not long afterward, Pike's "Arithmetic" and Murray's "Grammar" made their appearance. The latter book, published first in England, came to be, for several decades, the most popular grammar in this country, and was widely used in Catholic schools. The first geography appeared in 1800. Text-books soon multiplied in these common branches. Catholics made use of what were regarded as the best school-books of the time.[19]

Bishop Carroll's catechism, adopted from England, came to be generally and permanently accepted in Catholic schools, although others have been put forth from time to time.[20] Father Molyneux had Bishop Challoner's *"The Catholic Christian Instructed"* reprinted in this country, and this work, as well as Reeve's *"History of the Old and New Testament"* in two volumes, served as

[17]Burns, Cath. Sch. Sys. in U. S., p. 250.
[18]Ib., p. 134; Balt. Archives, Case 5, Letter K, Carroll Administration. cf. Johnson, Old Time Schools and School-books; Reeder, The Historical Development of School Readers.
[19]Ibid.
[20]Cf. Cath. Sch. Sys. in U. S., p. 250. A copy of the 1804 edition of this catechism exists in the Congressional Library.

"Readers" in the post-Revolution schools.[21] The series of text-books compiled and published by Father Richard in Detroit had a considerable circulation in Catholic schools in the West.[22] In 1833, we find Father Mazzuchelli getting out a Winnebago version of the catechism which Father Baraga had prepared for the instruction of the Ottawa Indians.[23]

Catholic educators in both East and West had thus labored to meet the wants of Catholic schools in the matter of text-books. The Immigration Movement, with the multiplication of Catholic schools and the coming of the religious orders, greatly stimulated the production of distinctively Catholic text-books. Catholic book-stores and publishing houses, too, were opened in several of the larger cities. Prominent among these may be mentioned the establishment of James Ryan, who kept a "Classical and Mathematical Book-store" at 322 Broadway, New York, in 1826, and who announced at this time that he was publishing *"The Mathematical Diary, containing new researches and Improvements in the Mathematics, with collections of Questions."*[24] The following year, he published *"An elementary treatise on arithmetic."* He had previously published *"An elementary treatise on algebra,"* and *"The new American grammar of astronomy."*[25]

Another publisher who contributed to the growing Catholic school movement was Eugene Cummiskey, of Philadelphia. Early in 1843, he announced the publication of the *"First and Second Book of Reading Lessons."* Before the end of the year, the *"Third Book"* was announced, and three years later *"The Literary Class Book,*

[21]Records Amer. Cath. Hist. Soc., X, p. 225; XI, p. 69.
[22]Cf. The Cath. Sch. Sys. in U. S., p. 190; Ann. Prop. Foi, VI, (1833-4), pp. 166, 171; VIII, p. 323.
[23]Wisconsin Hist. Coll., XIV, p. 159.
[24]Amer. Cath. Hist. Researches, New Series, II, p. 335.
[25]Rep. Bur. Ed., 1897-8, p. 829.

or Fourth Series of Select Reading Lessons, in prose and verse'' made its appearance.[26] These books were reprints of readers prepared by the Brothers of the Christian Schools in Ireland. The publication of the entire series evidences the existing demand for Catholic school books, as well as the efforts that were being put forth to carry out the decree of the Second Provincial Council of Baltimore.

A young man who was teaching in a Catholic school in Baltimore at this time saw the great and growing need of Catholic text-books, and set to work courageously to supply the need himself. This was Martin J. Kerney, a nephew of the Rev. Nicholas Kerney, pastor of St. Patrick's Church, in the same city. Martin was born at Lewiston, Md., in the year 1819, and went to Mt. St. Mary's when only eleven years old, working his way through the college by various employments until his graduation year. It was expected that he would be a priest, but he married and studied law. Before graduating in law, his uncle prevailed on him to open a school. In the early 50's, after graduating in the law, he was elected to the legislature, where he introduced and championed a bill providing for the distribution to Catholic schools of their *pro rata* share of the school tax. This action proved the death of his political prospects. He devoted himself chiefly to literary work from this time until his death in 1861. He was editor of the *Metropolitan* magazine, and also of the *Catholic Almanac,* and he edited and published the *Child's Youth's Magazine.* His most lasting and influential work was, however, the writing and editing of text-books for Catholic schools. His interest in the Catholic school movement of the time was intense,—an interest which was doubtless due in part to his admira-

[26]U. S. Cath. Mag., 1843, Jan., Oct.; 1846, July.

tion for Bishop Bruté, a close friend of the family. Many of his text-books became standard works in Catholic schools and academies, and several of them, with repeated revisions, have continued to be used down to the present day.

In the year 1845 he brought out his *"Compendium of Ancient and Modern History,"* which ran through thirty editions in twenty-two years.[27] His *"Abridgment of Murray's English Grammar,"* which was announced in 1846, was long a standard text in Catholic schools. The same was true of the *"Columbian Arithmetic,"* which appeared two years later. In 1850, he published the *"First Class Book of History,"* designed for beginners, and the *Catechism of the History of the United States.* The former of these two works reached its twenty-second edition in 1868, and, like the *Compendium,* is still widely used.[28] The *"Catechism"* was designed to accompany Irving's Series of Catechisms, and was also very popular. The success of this work induced Kerney to bring out new and revised editions, for Catholic schools and colleges, of the other texts in Irving's series. This task occupied him during the four following years. The series included a text-book in each of the following subjects: astronomy, botany, Grecian antiquities, Jewish antiquities, Roman antiquities, practical chemistry, and the history of England. He also edited Burke's text of Lincoln's History of England.[29] Subsequently, he was engaged in editing the *Metropolitan* magazine (1853-1858).

Many of Kerney's texts were brought out by John Murphy & Co., of Baltimore, publishers of the *"Catholic*

[27]This work, of 431 pages in 1867, was revised and enlarged by John O'Kane Murray, in 1880 (599 pages). Its latest revision and enlargement was by Prof. Charles H. McCarthy, in 1909 (737 pages).

[28]A book of 175 pages in the original edition, it has now, after a number of revisions and enlargements, 437 pages (edition of 1900).

[29]Cf. Bibliography, in Congressional Library, Washington.

Almanac" and *"The United States Catholic Magazine,"* the leading Catholic periodical of the time. This firm rendered a great service to the cause of Catholic education by the publication of Catholic text-books. In addition to the works already mentioned, the following list of Catholic school books, advertised by Murphy & Co., in 1846, will show the rapid progress that had been made in this direction within a few years. The subjoined prices of the books will not be without interest.[30]

Manual of Catholic Melodies, Hymns, Psalms, etc	$1.00
Short Introduction to the Art of Singing	.12
Compendium of Ancient and Modern History by J. M. Kerney	1.00
Butler's Larger Catechism	.04
Butler's Smaller Catechism	.02
Catholic School Book, containing easy and familiar lessons	.15
English Reading Lesson	.31
Modern History, by P. Fredet, D. D	.87
Models of English Literature	.75
Reading Lessons, by the Christian Bros., 1st book, paper	.06
Reading Lessons, by the Christian Bros., 2d book, ½ bound	.12
Reading Lessons, by the Christian Bros., 3d book, bound	.50
Universal Reading Book, muslin	.31

Father Peter Fredet (1801-1856) was professor of history at St. Mary's College, Baltimore. His histories, *Ancient* and *Modern,* became very popular in Catholic colleges and academies, and ran through many editions. The *Modern History* appeared in 1842, and the other volume some years later.[31]

Singing books were in demand, and much attention was

[30] U. S. Cath. Mag., V. No. 11.

[31] From a volume of 353 pages as first published, the *Modern History* has been expanded until in its latest revision by Prof. McCarthy (1910) it was enlarged to 783 pages.

paid in many of the schools to instruction in singing. The above list was not, it need scarcely be said, exhaustive. Text-books had been published by other Catholic firms, and many had been brought out by Murphy & Co. that do not appear in this list. Moreover, besides distinctively Catholic works, the firm handled the leading non-Catholic text-books, and the long list of these appearing in the advertising columns of the *United States Catholic Magazine* shows the extent to which non-Catholic works continued to be used in Catholic schools, notwithstanding the comparative activity of Catholic authors and publishers of school books.[32]

Another Catholic publishing house of the time was that of D. & J. Sadlier & Co., of New York. From the early 40's on, this firm brought out many new Catholic text-books, as well as revised editions of standard non-Catholic works. Many of the Catholic books were prepared by the Christian Brothers. The Sadlier's publications covered almost every subject in the grades of both the elementary schools and the academies. One of their most notable works was the *Metropolitan Readers*, compiled by Mother Angela, of the Sisters of the Holy Cross. The series consisted of six readers, the last of which came out only after the Civil War. Although dark and gloomy-looking, with few illustrations and these but poorly executed, and with lessons that generally dealt with the more serious subjects, the *Metropolitan Readers,* for all this, did very excellent service.

Bishop Gilmour's series of readers, which were brought out by Benziger Brothers during the 70's, represented a real advance. There was an abundance of illustrations, and the illustrations were not simply incidental, but were made use of in conveying the ideas of the text to the mind of the child. Bishop Gilmour's *Readers* formed a

[32]U. S. Cath. Mag. VI, No. 5.

transition from the dry and formal text-books of earlier times to the bright and attractive school books of today. The bishop had a clear perception of certain psychological principles whose adoption by the teachers of our time has brought about a far greater change in the methods and spirit of teaching than even the change that has taken place in the forms of the text-books.

In the matter of improvement in text-books, Catholics may be said, in general, to have kept fairly abreast of the educational movement of the times. In the '80's, the Catholic Publication Society brought out a new series of readers, under the editorship of the Rev. John Lancaster Spalding, afterwards Bishop of Peoria. Benziger Brothers, who have, during recent decades, assumed the lead in the publication of Catholic school books, deserve credit for the continual efforts made to produce Catholic text-books embodying the results of the best educational thought and practice. Distinctively Catholic text-books are, however, still confined mostly to classes in English and Christian Doctrine. In other subjects, with perhaps the exception of singing, Catholic educators employ freely today, as they have done from the beginning, the works of non-Catholic authors.

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A TRIPARTITE AID TO RELIGIOUS EDUCATION

(Continued)

Part II

By science, the teacher may strengthen religion; by literature, he augments it. Literature is essentially the cultural part of education; not only mentally, as is too often its sole aim, but morally as well, if treated from a religious standpoint. The Greek is held up to the world as the ideal of culture. In his way, the Greek was religious; and the more religious, the more cultured: as Socrates, Plato, and Aristotle. Christianity, on taking root in Rome, found that the culture of the Ancients was on the wane; mankind, by its debaucheries, had lapsed into a state bordering on barbarism. By the infusion of the gentle spirit of Christ, culture, then decadent, assumed new life, and the ideal of the pagan was brought into the range of the practical by the Christian. As Catholic Rome civilized Europe through her missionaries, and Europe civilized America, the world today owes its culture to the influence of Catholic principles. This fact should not be lost sight of throughout a course in literature, which, as was stated, forms a large part in effecting true culture of heart and mind.

To make our youth religious in tone and character, an acquaintance with the best in literature is essential; for we find therein the thoughts and feeling of the best minds. To think with the thinker is to assimilate his thoughts; and, as our food by a chemical process is changed into flesh and blood, bone and muscle, so what we read and think is infused into our minds, and makes us what we are—mentally well, or diseased. There is hardly a phase in the natural order which has not a parallel in the su-

pernatural. All organic life requires an atmosphere to sustain it; so, the mind or soul creates an atmosphere for itself; an atmosphere in which it has been acclimated during mortal life and will, ordinarily speaking, accompany it in the world to come. How useful then is literature for growing minds! How baneful, if ill-directed or neglected! Happy, yes God-like, is the teacher who inculcates a desire for reading the best! He has put into the hands of his scholars a weapon and a shield. He has given to his pupils a ray of hope in times of sadness, a source of pleasure to while away his hours of leisure with profit.

One cannot begin too soon to develop a taste for reading. All teachers know that a youth who did not acquire the habit of reading when a child finds it very difficult to sit contentedly and read, that his mind has not reached that stage of development which another has attained by the aid of reading. The teacher of a third grade has a tremendous power in his hands. His possibilities are overwhelming when we consider that a man is made or marred by what he reads or has read: St. Ignatius and his labors, Voltaire and his, form a fitting contrast and a pointed illustration, if such be needed.

Children at that age, with dormant imaginations just awakening, with minds so often likened to soft clay in the potter's hands, should be given stories that will impress them. There are many simple tales relating to Christ and the saints. These can be interspersed with simple fairy tales; they are harmless in themselves, captivating, will give a zest for further reading, and furnish abundant food for the imagination. Year by year, other readings can be substituted, and the taste once acquired and directed in the right channel will prove an endless source of blessings.

At this juncture, it might be well to state that a class

library, rather than a general library, will be more productive of good. The teacher can then direct more readily, having personal influence and only a few to deal with; greater emulation can be excited; works suitable to the age can be given; and precocity avoided. It is true that a teacher seldom, if ever, is endowed with means adequate to found and maintain a class library. Useful though money would be, its lack need not be a serious drawback. The writer once knew a very energetic and successful teacher who established such a library without having a cent. The plan can be easily followed: he borrowed from each of his pupils a suitable book from the home library for the year. Some boys brought more than one; and, as it was permitted to draw only one book a week, he had more than sufficient to round out the scholastic year. Incidentally, many books were given instead of being loaned, and a nucleus of a permanent library was formed for the coming year.

We cannot overestimate the good to be accomplished by inculcating a proper taste for reading. It is indeed the most powerful aid for the advancement of religion in the individual soul. Religion to be practiced must be known; to be known, it must be studied; and one cannot study properly without more than a passing acquaintance with the letters of the alphabet. True, religion may be learned by hearing, and this is really the only method followed by an overwhelming majority of mankind; yet, if the mind is not trained to appreciativeness, the ear hears but meaningless sounds. Sermons to effect good, depend upon the reflex power of the individual, which in turn is cultivated by the art of knowing how to read.

Again, we cannot lose sight of the fact that the percentage of students entering our high schools is very meagre. The large majority going out early to battle with life, should receive our greatest solicitude. We should impress upon them that the educated man has a

better chance to make his way through life successfully; that education is a life-time process, and can be continued by a systematic course of solid reading; and that the educated man enjoys the gift of life more keenly by reason of his intellectual culture. If these children, thus handicapped in the race of life, have acquired a genuine taste for reading, together with the desire to excel, it will and must be for them a source of development intellectually, morally, and spiritually.

If those students entering the high school, have had a gradual course of reading mapped out for them, the teacher of literature, then, has an appreciative class, one eager to have its analytic and critical judgment developed; work along other lines, of which reading is the foundation, will be light, both for teacher and pupil. At this stage, it is to be understood that class or general library work is not to be neglected. Every ending in school life is but a beginning. In the grades, reading was coaxed and encouraged; now, it must be encouraged and required as a part of literary work necessary for a passing mark. At least six or four standard works should be read during the year, and a critical appreciation of the same with impressions and deductions should be written in a book, which should be examined from time to time and credits allowed proportionately.

It is to be understood that "standard works" does not mean "art for art's sake," but art for religion's sake. "To improve one's style, only the best authors should be read and studied," is a current expression, which is very true as far as it goes; but we must not forget that literary style is not *the one thing necessary*. If it were, we need not have consecrated our lives to the work. To improve the style of heart is of more consequence; and if that is aimed at directly in literary work, the other will follow: "Seek ye therefore, the Kingdom of God and His justice

and all *these things* shall be added unto you," stands without comment.

The formation of character being the aim in all that we do, we would be blind to the best interests of those most concerned if we did not select for private reading works that have character in their characters—characters whose traits are based, not on worldly motives, neither on natural goodness, but those that are what they are because of the religion which made them such. To place works of this nature in our pupil's hands, we need not go outside the realms of Catholic authors. The cry is that Catholic writers are not supported; that there is no encouragement to write. Where should they expect patronage, if not from those who represent the Church? Such works need not be of a spiritual nature (not a bad thing if we could succeed in having those read), neither are they lacking in interest. We have plenty of good, sound, Catholic novels, which will outlive in popularity the trashy novel of the day which, having no aim other than a sordid one, can produce no high aspirations, and must necessarily drag the reader down to the level of the writer. What we need is to develop a correct taste during this important formative period, which once acquired must continue through life and lead to works of a more solid nature, making of the boy student a man student ready to grapple with and solve the problems of life in time, and to appreciate aright the more weighty concerns of life eternal.

The work of private reading, as far as it goes toward producing good, depends on the reflex power of the individual; the teacher is but the directive force, not the active. In the class room, he has an opportunity to impress the reading by drawing out the inference, or where this is too abstruse, by pointing it out whenever a moral or religious truth is to be gained. Even here, he can but fill the glass, the individual must quaff for himself. But

it is the same in all the teacher does along religious and other lines. What a blessing if his influence is impressive; if, like the Master Teacher, "he teaches as one having power!"

As has been stated, it is in the literary class that the teacher has ample opportunities for inculcating moral and religious truth through the works which are being studied. Only a few can be critically read, as the field of literature is so large that if too much is attempted, too little will be accomplished. Though only a few can be treated exhaustively, many can be briefly outlined, the purpose or unity of the piece shown together with its practical bearing on life.

Our English literature teems with lofty idealism in which lies many a hidden gem of thought. "Beowulf," the first English epic, is tedious if read as a whole, but if interestingly told, many lessons present themselves; each has a daily encounter with "Grendel" in his combat with Satan; each has a fiery dragon to contend with in his evil passions; and, if combatting successfully, can rise to heroism even greater than that which is attributed to "Beowulf"; and all, like the hero, should refer the glory of their achievements to God. The spirit of the League of the Sacred Heart here manifests itself. Dr. Faust is the nucleus of a soul-stirring tale in which can be shown to advantage the entreaties of our Good Angel offset by the machinations of the bad; the fact that fallen man condemns himself: "Is not my soul my own"? asks Faust, as thoughts of higher things stir within him. Today, less graphically, yet, more truly, do men sell their souls to the devil for earthly renown.

In dealing with the drama, we have a nice opportunity to show the high plane on which it had its initiation; where before the altar man was typified in the miracle and the morality plays in order to impress religious and moral truths on the minds of the people. From typical

man before the altar came the craving for action in real man outside of the church, and by degrees, the drama was forced from its classical ideal, and declined as greater stress was laid on external art than on inner form. Here two fruitful lessons can be drawn: first, to substitute artifice for sincerity, or outward polish for inward goodness, is to give us the insipid weakling or the whitened sepulcher; second, that there is nothing so holy or good but can be put to base means by base men. The present-day drama, especially the recent attempt to falsify Irish home life and Ireland's unfaltering love of virtue and fidelity to faith is, to say the least, an apt illustration.

Of the early church plays, two in particular can form a fitting theme and are worthy of reproduction. "The Castle of Perseverance" is a goal that all are brought into this world to reach. Man runs the gauntlet of the Seven Capital Sins; each sin strikes him as he passes. As virtue is said to be its own reward, so vice must be its own punishment and react on the sinner. At the end of the row is the Judge, before whom he falls and appeals for mercy—an appeal that is never made in vain. How strikingly it brings out the truth: "Though thy sins are as red as scarlet, I will make them whiter than snow"; that God loves to exercise the prerogative of mercy; that Infinite Perfection alone obliges Him to mete out justice when mercy has not been implored. The more frequently we speak of God as Love, the closer must we draw all hearts to Him; for the essence of heaven is love; its absence here makes earth earth and prevents the fulfillment of, "Thy Kingdom come." The other morality play, "Every Man," is rich in food for thought. "Death" calls "Every Man" to go with him. "Every Man" entreats a respite in order to find a suitable companion to go with him. "Fellowship" will not go. How futile are earthly friends! "Beauty," "Strength,"

"Wisdom"; each refuses. "Five Senses," yes; but desert him at the last moment. "Every Man" meets "Good Deeds," and he is willing to accompany him beyond the border. Does this not forcibly illustrate the impotency of earthly things at that hour which all must face? Does it not bring out the truth: "Lay up to yourselves treasures in heaven; where neither rust nor moth doth consume, where thieves do not break through nor steal"? Can we not here touch upon vocations and point out the glory and happiness of those, who by a life of self-abnegation gather for themselves during life the choicest and most numerous list of friends to accompany them to that "bourne whence no traveler returns"?

The "Essay on Man" is a treasure house of sublimity. Each couplet has its lesson to make in life all that the fondest teacher can hope for from his pupils—men. It contains the divine plan of the creation; connecting, link by link, the most insignificant of the finite and gradually leading to the Infinite; showing the necessity of order; "One *is* and must be greater than the rest."

Shakespeare seems to be largely read in our schools, but uselessly so if we remain satisfied in picking out his innumerable figures, in admiring his versatility, his creative power, his range of thought, his knowledge of human character, the realism of the same, unless we use those characters to illustrate the beauty of character as exemplified by acts, and the baseness to which it can descend when passion is not subservient to reason, and reason aided by grace. Milton is too abstruse for immature minds; besides, we have his "Paradise Lost" in Adam's Fall and his "Paradise Regained" in Calvary's Atonement too deeply imprinted on the human heart to require allegorical reference. Scott may be the master of romanticism, but we can hardly place his work in the hands of impressionable youth, whom we wish to train to love and reverence holy things and characters. The

same with George Elliot, notwithstanding the fact that many of her sayings vie with those of the saints. It is worse than handling hot coals to whet an appetite for "The Priestess of Unbelief." Tennyson can be used to advantage in "The Quest of the Holy Grail." King Arthur's hall is deserted by the knights who have gone in search of what proves a phantom to all but one. The king complains bitterly of the desertion. How strikingly it brings out the much needed lesson that the duty of the hour is paramount! No matter how desirable a thing may appear, if in seeking it, man is lured away from his duty, it is but an illusion, holy though it be. The same quest brings out another lesson: of all the knights, Sir Galahad alone finds it. Why? He tells us: "My strength is as the strength of ten, because my heart is pure." What better way of illustrating the truth: "Blessed are the clean of heart, for they shall see God"!

In dealing with the Oxford Movement, we have an opportunity to show the workings of grace in the individual soul: how it is offered to all men, but those only find it who seek for it. Notably, Newman, Manning and Faber found it; Arnold and Carlyle rejected it: the one drifting to the darkness of agnosticism; the other, to scepticism and pessimism.

The works of Cardinal Newman give us intellectuality united to spirituality; those of Father Faber are the effusions of a loving heart, and on that account should receive more than a passing notice. If the spirit of Father Faber's works animated the lives of men, we would have more who live "All for Jesus," and the relations between the "Creator and the Creature" would be brought to a realization of the daily petition: "Thy will be done on earth as it is done in heaven."

Our American writers should not receive scant attention; and from them, likewise, we can glean much. Perhaps the foremost is Edgar Allan Poe. In him we recog-

nize talents that were destined to eclipse anything ever written in English, but were prematurely wasted by a dissolute life. This lesson should not be lost upon the youth who read him. Of Longfellow's many gems, but one will suffice for illustration: "A Psalm of Life." The setting of the poem, the age of the poet at the time it was composed, the reason of its conception, together with the application to life as is found in every stanza, are all points productive of good to the student if the underlying thoughts are evolved and applied. Likewise, "Thanatopsis," with its injunction: "So live, that when the summons comes" we may lie down, not to pleasant dreams, but to a blessed reality.

The foregoing are but a few illustrative works to show how literature can, and should be, correlated to religion. We have our galaxy of Catholic writers and though they have not been extensively treated of, still, they are not to be neglected. In fact, special emphasis was laid on having their works exclusively for private readings; not only to support and encourage Catholic writers, but for the ennobling effect of a good book, which like a good companion, has a tremendous force in moulding character.

To be abreast of the times, we must do as others do, and neglect nothing that is considered essential in profane branches as regards a liberal education which embraces a knowledge of the best writers and their works. At the same time, our vocation calls for us to do more than others do, and this we accomplish in part, when we leave the poison and sip the honey from the flowers of literature, finding the true, the good, and the beautiful where we can, and presenting the same to our pupils trusting that they will be imbued with the spirit as well as the letter, which makes for the best in our literature.

Brother Julian, C. F. X.

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FROM ETHICAL CULTURE TO THE BORDERS OF ROME

One of the avowed purposes of the CATHOLIC EDUCATIONAL REVIEW is to keep its readers enlightened on the "attitude of Catholic education towards other systems and policies." Under this heading special attention is due to the Society for Ethical Culture, first founded by Felix Adler in 1876, and propagated so rapidly in America, England, Germany, Austria and Switzerland, that twenty years after its inception (1896) an International Congress was held in Zurich and the office of International Secretary was instituted. The guiding motive in the formation of the Society was to establish a center for the constantly growing multitudes of those who were drifting away from Revelation, "authority religion," from "traditional creeds" and "institutional Christianity." Out of these drifting elements the Society was to form a world-wide flotilla for the development of a morality that would be self-supporting and independent of religious sanction. From the standpoint of "Rome" the Society was emphatically centrifugal, and centripetal tendencies on the part of any enthusiastic member transcended the bounds of rational contemplation, belonged to the category of "miracles." Yet, as the title of this paper indicates, the "miracle" has happened. And, to heighten its miraculousness, the victim had been for three years (1895-1898) editor of their official organ in Germany (*Ethische Kultur*), had suffered imprisonment for treason (*Majestaetsbeleidigung*) rather than withdraw a radical article (*Der Kaiser and die Sozialdemokratie*), and had met with the recognition due to merit in his appointment as first International Secretary of the Ethical Societies throughout the world.

The man in question is certainly a fair representative of the Society for Ethical Culture. The most famous of his works, *Jugendlehre* (Ethical Training of Youth), he ascribes to the direct influence of the Ethical Movement. His present position—his leanings to "Rome," his conviction of the necessity of "authority," not only for religion but also for civilization—is, he claims, but the consequent development of the experience he has gained as Ethical teacher. But he is more than a genuine representative of Ethical Culture. He is the most profound non-Catholic character trainer of modern times. The circles of his influence in the ocean of education are surprisingly slow in reaching America, but the waves of triumph on which he is sailing in Germany, Austria, Italy and Switzerland must and will eventually carry him to our shores, and deeper acquaintance will not refuse him the appreciation that is his due. Under these circumstances I feel sure the readers of this Review will welcome the following biographical sketch and autobiographical characterization of Frederick William Foerster.

Frederick William Foerster was born in Berlin on the second of June, 1869. In the same city he made his classical studies, graduating from the Friedrich Wilhelm Gymnasium in 1889. His university education was likewise begun in his native city, but was continued at Freiburg in Breisgau, where he was made Doctor of Philosophy in 1893. Thereupon he devoted two years to a practical, personal study in Germany, England and America, of life among the laboring classes, the poor and needy, youthful delinquents, etc. Since 1896 he has lived in Switzerland. His official position since 1899 is that of "*Privatdozent*" (private lecturer) in the University of Zurich, but his real work as educator have been courses in ethical training, conducted by him for the children of the various grades in the public schools of that city.

His father, William Foerster, a noted astronomer and once privy councillor to Emperor William, was co-founder (1892) and first president of the *Deutsche Gesellschaft für ethische Kultur*. That association had as prototype the Society for Ethical Culture established (1876) by Felix Adler in New York. Its guiding purpose is morality emancipated from religious presuppositions, an independent, self-supporting morality. The father's principles excluded from the education of the son all religious influence whatsoever. Frederick followed with enthusiasm in his father's footsteps and on leaving the university (1893), was an earnest thorough-going adherent of the Society for Ethical Culture, of which, as remarked, he became the first International Secretary.

That was some seventeen years ago. And today that same man is looked upon by hundreds of Catholic teachers in Germany, Austria and Switzerland as an instrument in the hand of Providence to lead many lost children back to Christ and His Church. Catholics quote his pages often and freely. He is invited to address Catholic audiences in Cologne, Munich, Vienna, etc. When Catholic educators meet they are sure to discuss Foerster. "Not long ago I was present in a company of religious, all men of academic culture. The theme of discussion was: Dr. Foerster, the Man and His Works. This past summer I sat one morning at breakfast in the veranda of a castle. The head of the house turned the conversation upon a book of Dr. Foerster. Many a time have I found Foerster the topic of conversation among priests, teachers, directors, etc. Articles from Foerster's pen appeared long since in *Hochland*. He has been eulogized in the *Allgemeine Rundschau*. Extended notice has been given to him in *Stimmen aus Maria Laach*. Dr. Keppler's book *Mehr Freude* (More Joy) acknowledges indebtedness to Foerster. Whole pages of Meyenberg's

Homiletische und katechetische Studien (Supplement) are taken from one of his books, etc."[1]

Yes, assuredly, "Dr. Foerster is a notable example of reactionary tendencies in a man well acquainted with modern movements. In religion he has passed from sympathy with the Ethical Culture Society to the borders of Rome."[2] He makes Catholic principles the starting-point and foundation of his entire pedagogical system. And so the Society through its official organ[3] announces that cooperation on its part with its enthusiastic supporter of seventeen years ago is unhappily no longer possible.

Dr. Foerster himself may tell us the story of his mental transformation. "My one-time persuasions were the result, not merely of my consistently irreligious education, but likewise of the book-worm enlightenment that our universities offer to the young man of today—an enlightenment that keeps him a stranger to real life, that allows him no deeper insight into the shadows of modern society.

"At one time I was a very earnest free-thinker, and endeavored to follow the system into its deepest conclusions. But just the earnestness of my endeavors led me to bid adieu to free-thought. Step for step I found that I was being fed on stones instead of bread. These were indeed useful morsels, but they were not sufficient for nourishment. Instinctively I felt it my duty to remodel my views by contact with real life. So I interrupted my academical studies soon after receiving the degree of doctor, devoted myself for two years to the study of the labor problem and the question of youthful delinquency, gave myself to practical personal care for the poor, made journeys to other lands to study the same problems, and finally, in Zurich, began practical work in the formation of character. The insight thus gained

[1] Linzer Quartalschrift, 1910, pp. 303, 304.
[2] School Review, March, 1910.
[3] Mitteilungen der ethischen Gesellschaft, Sept., 1909.

into real life, into the concrete problems of the living man, is the real cause of my inner transformation. I began to see Christianity with other eyes. Christianity until then had seemed to be a foreign, antiquated element of life—now I saw that *I* had been a stranger to life, a dead man. "When the dead rise!" And I am fully persuaded that this same method of living observation of life and self would bring many of my contemporaries to the views which I today uphold. Nor could they rest satisfied with the shallow, diluted Christianity of modern academic culture, but would be driven by the concrete knowledge of what is human, all too human, to understand anew and revere anew the superhuman grandeur of Christ."

What earnestness animates Dr. Foerster in his views of Christianity and the Church appears from the following extract[4] from the *Mitteilungen der ethischen Gesellschaft* (September, 1909), in which he answers the accusation raised by the free-thinkers of Vienna that they had been excluded from the discourses he had delivered in that city (May, 1909) under the auspices of a reading circle of university students and a committee of Catholic ladies.

"I am always ready to address bodies of free-thinkers. In Switzerland and Germany I speak just as often before Protestant and non-sectarian audiences as I do before Catholic. Many of the objects I have in view require the cooperation of all earnest friends of youth. But the more varied the circles into which my special mission carries me, and the greater my willingness to cooperate with free-thinkers in advancing the common interests of modern culture, the more decisive and unambiguous has been on certain occasions the public expression, oral and written, of my *personal bias towards religion and the Church.* I want no man to be in doubt as to where I stand. I

[4]Quoted from the *Reichsporst* (Vienna), Sept. 30, 1909.

simply cannot understand Boerner's [spokesman of the Ethical Society] request to *hide my personal persuasions in order to have greater influence in the world of liberalism.* How can such a course be demanded of me? Christianity is not for me something purely subjective, a mere matter of taste, having no relation to the foundations of life. Rather, in the words of the Apostle, another foundation no man can lay, than that which is laid. And of this I should be silent!

"When I read the criticisms passed by supporters of the Ethical Movement on my position in regard to the insufficiency of non-religious moral pedagogy, I see in their method of arguing that probably not one amongst them has behind him such long-continued and concentrated practical experience and observation in the field of purely ethical education as the man whom they attack. I know very well how far 'purely human' inspirations will lead the world of youth. I know that my books have led many teachers to realize their one-time error in looking askance at such methods, and depreciating the importance of these appeals to the child's inborn tendencies to good. And so I understand what a severe blow it must be to those who hope to replace religion by ethics, when my convictions force me to oppose them with all energy, when I assert that just my thorough-going efforts in purely ethical instruction have convinced me that such instruction is insufficient, yea, that the ethical appeal in order to become deeper is forced by its own inner psychology to become religious, that the natural disposition to good must be impregnated, clarified, fortified by superhuman ideals before it can cope successfully with the inborn tendencies to evil. The least I can ask of my radical opponents is greater moderation in their assertions. Let them say, if they will: 'We hope to aid in bringing on a time when there will be men who are not religious and yet are irreproachable in character.' But

the assertion: 'Even without religion it is possible to develop characters that shall be ethical masterpieces'—for such an assertion there is not even a shadow of proof.'' Seldom, if ever, has the attitude of so many 'modern' thinkers toward the Church been subjected to such a stinging arraignment as it receives in the following extracts from Foerster's preface to the second edition of his *Sexualethik und Sexualpaedagogik* [Ethics and Pedagogy of Sex].

''The one-sided and superficial literature of the ''Enlightenment'' (Lecky, etc.) is racked for all possible instances of abuses, for all the degenerate and barbarous symptoms that have marked the history of the Church in Europe. The eye of the searcher, like that of a nerve-specialist, is on the qui-vive for the abnormalities of human life. All these abuses and exaggerations are represented as the essential content of what was in reality a rich and magnificent development of civilization. And this is done with such absolute lack of appreciation that the reader is forced to say to himself: Well, a man who wants to look at matters in that way, who in the long development of Christian civilization can see nothing but mental derangement and delirium, who thinks that the unapproachable masterpieces of medieval architecture, the rich harvest reaped in all arts and crafts, the incomparable spirit of sacrifice, the living, breathing literature, the deep and sincere holiday joyfulness of those times, who thinks that all this has no inner connection with the living, all-embracing, all-penerating spiritual power of the Christian Church, that it is no testimony to her civilizing creative energy—well, let him think so if he will. Such a man will do no harm, for he stands too far away from the mainsprings of life to exercise any very deep influnce whatsoever. Books written in this spirit are read—and forgotten. To drag

abuses to light is an easy task anywhere in history, and especially in those periods when institutions with really sublime ideas and far-seeing plans have undertaken the task of re-creating degenerated civilizations, since such institutions must look for success to the cooperation of just those human powers which they intend to elevate and educate. Imagine "evolutionary" ethics endeavoring to civilize the disorganized and unorganized masses which the migration of nations offered to the educators of the early Middle Ages!

"Especially emphatic has been the protest against the 'Catholic' tone of the book, and not a few have stamped the author as a 'strictly orthodox Catholic.' The whole proceeding is a proof of the narrow-mindedness with which in the present clash of sects and parties the majority of men open a book that does justice to their opponent, or even affirms that much may and should be learned from an opponent who enjoys the advantage of centuries of experience in the field that is in question. These years have furnished me with interesting instances of the incredible prejudices with which so many 'unprejudiced' scholars regard the Catholic Church. It is for them an unquestioned dogma, that every position which she defends is nonsense, disease, superstition. They simply cannot grasp the idea of a really unprejudiced observer arriving by impartial research and earnest meditation at the conclusion that certain educational ideas of the Roman Church are the unavoidable consequences of any science of life and soul that penetrates below the surface. Such a concession on the part of a non-Catholic is simply unallowable. Truth ceases where Catholicism begins. To find truth beyond that line is to forfeit one's title in the aristocracy of science. That is the 'prescribed route' of modern radicalism, and woe to the man who leaves the beaten path! What does it mat-

ter that scientific earnestness and honest conviction force him to do so? He is stigmatized with the fatal epithet of 'Ultramontane' and thus made harmless. I ask my honorable opponents to keep one fact clearly before their eyes: The truth and indispensability of an idea or method for culture and civilization do not become null and non-existent just because that idea is upheld by the Roman Catholic Church. Or is it so absolutely impossible to conceive that this Church during the centuries which she has been engaged in caring for souls, has discovered one and the other essential truth of pedagogy and civilization, truths that must be admitted even from a non-Catholic stand-point as soon as the searcher digs into the psychological and ethical depths of the problem in question?"

No wonder that the victims of this magnificent excoriation stigmatize their chastiser as a "Romanist." In point of fact, of course, Dr. Foerster is not a Catholic. Neither is his attitude towards our position one of unmingled admiration. His eloquent plea in our favor must move us to listen with more than idle curiosity to the accusation he raises against the methods still widely prevalent in religious instruction.

"On the other hand many representatives of ecclesiastical pedagogy are also one-sided. The dignified gesture wherewith they repudiate the ethical efforts of free-thinking circles does not do justice to the importance that undeniably belongs to these efforts in the gigantic social upheaval of our days. The ethical movement is the beginning, full of promise, of a return to the cultivation of the inner man. This fact should be neither ignored nor condemned. In many modern centers of culture the numbers of those who have fallen away from the Church are gradually growing into majorities. And their spiritual maladies cannot be remedied, either by obligatory relig-

ious instruction, or by abstract references to the meagreness of irreligious moral teaching and to the surpassing fulness of Christianity. For it is just the absence of this fulness of life in religious instruction, just the appalling want of contact with reality, that is responsible for the great number of those who fall away. Let then the upholders of religion first of all revise their own methods. Let them give living proof of the soul-winning, soul-moulding power of religion. Then they will look upon the ethical efforts in question as first steps of a return from the outer world into the inner. They will look upon them, further, as *neutral* methods, as the only methods at the disposal of such institutions and societies as cannot side with any party in matters of Faith. Only then do such methods become a legitimate object of attack when their advocates, starting from the fact that they are forced by conditions to rest their moral appeals on motives merely ethical, proceed to argue that religion is not necessary for education, and thus put themselves in contradiction to the experience of ages."

Dr. Foerster's theory of the purpose of life, his entire pedagogical system, both in itself and in its relations to Catholic truth, is a problem that lies beyond the present paper. We must rest satisfied with having introduced this remarkable man to the readers of this Review. We give below a list of his principal works, recommending in particular the *Jugendlehre*. For those desirous of wider acquaintance with European views, Catholic and non-Catholic, on Foerster's chief educational publications, we would recommend a little pamphlet entitled *Lebensbuecher* (George Reimer, Berlin). But we would emphasize a remark passed by more than one Catholic critic, that the reviewer feels more like pressing Foerster's books into the hands of his readers than attempting to give them a satisfactory description.

FOERSTER'S PRINCIPAL WORKS

1. *Jugendlehre.* Ein Buch fuer Eltern, Lehrer und Geistliche.

2. *Lebenskunde.* Ein Buch fuer Knaben und Madchen.

3. *Lebensfuehrung.* Ein Buch fuer junge Menschen.

All three published by George Reimer, Berlin.

4. *Schule and Charakter.* Contribution to the Pedagogy of Obedience and the Reform of Discipline.

Schulthess and Co., Zurich.

4. *Schule und Charakter.* Contribution to the Pedagrundung alter Wahrheiten. Jos. Kosel. Kempten.

6. *Christentum und Klassenkampf.* Schulthess and Co., Zurich.

7. *Autoritaet und Freiheit.* Jos. Kosel. Kempten and Munich.

8. *The Art of Living.* Sources and Illustrations for Moral Lessons by Dr. F. W. Foerster. Translated by Ethel Peck. B. Herder, St. Louis.

This last work (No. 8) is a translation of *Lebenskunde* (No. 2). *Lebenskunde* itself is the abbreviated *Jugendlehre.* It contains the direct discussions of the teacher with the pupils. The English translation reads well, but it does not re-echo Foerster's warm, living tone, and, still more unfortunately, leaves untranslated some of the author's deepest discussions, as, for example, that on Voluntary Obedience. Yet it is, as far as I know, the only attempt so far made to introduce Dr. Foerster to English readers.

PATRICK CUMMINS, O. S. B., D. D.

INTELLECTUAL QUALITIES OF THE RELIGIOUS EDUCATOR

Soundness and pliancy of faculties, methodically and patiently trained, are intellectual qualities of the educator. It is essential also that he possess sufficient knowledge, supported and increased by constant study, as well as a thorough acquaintance with the best methods and the tact of applying them.

Happily in Religious Orders whose special object is the education of youth, the members receive a pedagogical and intellectual training, lasting one, two, three or four years. During this period of formation, the young educator devotes his hours of study, under competent guides, to the development of his faculties and the attainment of knowledge needful in his future field.

It may be asked: What knowledge should an educator possess? He ought to have a comprehensive idea of the branches taught in our schools, embracing those subjects demanded by circumstances and locality. He should, moreover, have exact data concerning the true principles of education, and a profound knowledge of the specialties included in the curriculum. The necessity of study is, therefore, apparent. There are many reasons which urge the religious educator to devote all his free moments to attain knowledge and broaden his ideas. "It is incredible," says Rollin, "how much one or two hours devoted to study will amount to at the end of a year."

The teacher should give his pupils a complete course in all the branches, suited to their age and future avocations. But to do this efficiently, he ought to be master of the subjects he teaches. He should have solid and varied information. Hence, if after his period of formation he be still lacking thorough knowledge, he is in duty

bound to acquire it. He need not allege multiplicity of occupations, or the mere elementary character of the lessons to be given, or the long years devoted to the teaching of that special study. The hours that we can devote to study seem to be parsimoniously distributed; therefore, a stronger reason to husband them with jealous care. Moreover, the teacher should remember that the pupils are very young. This will be an incentive to devise ways and means of bringing the subject-matter clearly before their undeveloped intellects.

A well-known adage has it that great knowledge is requisite to give a little. If we desire to impart knowledge successfully and to teach with good results a determined program, it is essential not only to be perfectly familiar with the branches, but we should not be ignorant of kindred subjects. These furnish data, arguments, comparisons, and correlations, and these make the lessons more intelligible and interesting.

There are teachers who claim that long years of teaching the same branches exempts from study. Experience, however, has taught that study is all the more needful in order to prevent routine and intellectual idleness. We should bear in mind that teaching the same subject for a long time is apt to become monotonous and engender disgust unless the teacher keeps refreshing himself at living fountains of knowledge. Moreover, the intellectual tendency of promotions varies from year to year, and it is necessary for the teacher to adapt his lessons to the actual needs of the pupils. Lastly, new discoveries are daily made in the sciences which must needs modify our teaching, or, at least, the methods of presenting the subject-matter.

The learning of the teacher lends a wonderful influence to his virtues. "Piety in a man," pertinently remarks St. de la Salle, "is ordinarily useful only to himself, but

learning added to piety renders men useful to the Church." Moreover, the religious educator places himself at the disposal of his superiors to employ him as they deem best. Hence he does not confine himself to such study as the class requires, but he widens his sphere of knowledge to become still more useful in future. He is fired with a noble ambition to excel and acquire a great store of systematized available knowledge.

Now, the fact confronts us that unless we constantly exercise the faculties, especially the memory, we will eventually find it almost impossible to accomplish any noteworthy intellectual work. The professor, therefore, who fails in assiduous study and research work, will soon find his circle of knowledge gradually lessening and place himself in a condition to teach without obtaining practical results.

Experience likewise proclaims study an assured preservative against weariness and wandering of the mind, while it proves to be one of the greatest sources of intellectual pleasure and contentment.

The various subjects of study are not, however, to all of equal importance or opportunity. There is an order to be followed in the pursuit of knowledge, dictated by reason and wisdom.

As we are religious educators, it naturally follows that Christian Sciences claim our first attention, namely, Christian Doctrine, the Old and New Testaments, Church History, Lives of the Saints, particularly the lives of Founders and of those who were shining lights in their respective orders. We are daily giving explanations of divine truths, dogmas of faith, and exhorting pupils to the practice of their religious obligations. Even theologians of repute would not dare present themselves before youthful auditors without an immediate serious preparation of the subject to be treated. Therefore, we

should be well posted on all doctrinal points and be ready to guide the youth in the path of sound Gospel truths.

Again, the obligation rests upon us to study assiduously some excellent pedagogic works, as well as a periodical or review which treats with prudence and ability questions pertaining to Methodology and Education.

In order that lessons be given with certainty and authority, they require a conscientious, scrupulous preparation. The teacher should be complete master of the thoughts contained in the texts. He ought to prepare notes, plans, summaries, so that his teaching be methodical and efficient.

To crown all these years of assiduous study, the teacher should have the noble ambition to obtain the different academic degrees. He should not be actuated by vanity, but by the desire of sound scholarship. We are living in an age that deems academic honors an essential for social prestige and influence in the intellectual world. These degrees are a guarantee of our having attained a high standard in the teaching world.

Having thus satisfactorily completed our general course of study, we should begin in earnest our work of specialization. There is no such thing as a universal genius. The human intellect is finite, and, therefore, limited as to capacity. Few men have ever attained general excellence in all the studies. The subjects are too wide in scope for one mind to grasp. We must needs concentrate our intellectual forces on one specialty and thus obtain results beneficial to mankind. It should be our aim to prove ourselves and determine our particular tendencies and capacities, so that we may select the field most congenial to our natural and acquired gifts and aptitudes, whether in science, literature, history, philosophy, or philology.

To attain this desired end or goal, there are condi-

tions under which the religious educator should study. These conditions are natural and supernatural. Thus, calmness and attention, constancy, method, courage, and assiduity, docility, and limitation may be called natural.

Calmness and attention prevent the wandering of the mind, whence is engendered inability to work; *constancy* keeps the mind to one subject until it has obtained sufficient knowledge of it. *Method* leads the teacher by a slow and sure progress from principles to consequences, from particular facts to general laws, from details to a synthesis of the whole. *Courage* triumphs over difficulties which arise either from the study itself or from fatigue, or from the allotment of free time to study. *Assiduity* with a jealous economy puts to a profitable use every moment not encroaching on teaching or religious exercises. *Docility* is a disposition which cheerfully submits to direction, seeks counsel, invites and accepts criticism in order to profit by it. *Limitation* holds to useful studies, crushes vain curiosity and seeks not to overstep, by excessive and otherwise vain efforts, the amount of work compatible with health and intellectual aptitudes.

There is no need of dilating upon the supernatural dispositions, for religious educators are sufficiently conversant with them. We shall now treat of other qualities necessary to the student educator.

Among the first of these auxiliary means, we will mention the *taking of notes* while pursuing a course or making researches in some specialty. We all know from experience how soon the memory begins to fail, especially when not supported by accurately expressed data. Hence, utility would suggest a written summary of work accomplished. It remarkably facilitates the assimilation of ideas.

If it be a question of a subject of some extent, then it

would be well to cast these notes into a kind of analytical recapitulation, comprising a logical sequence of ideas put into proper form. Again, these notes could be so framed as to constitute a reproduction of the whole text; an abstract of subjects treated in a book, an appreciation of the value of the work and of the talent of the author, or a concise note embodying the personal impressions made upon us. The title of the book, the contents, the name of the author and editor, are so many valuable points to facilitate future research work.

Thoughtful reading of good writers is one of the most efficacious means of intellectual formation. It is, moreover, an exercise that is indispensable if one would progress in the difficult art of speaking and writing.

The religious educator should bear in mind the following suggestions:

1. Remember that by your obligations as religious, the nature and choice of books read are subject to the sanction of obedience.

2. Only authors noted for sublimity and moral beauty merit our attention. Hence, select such works as tend to elevate, preferring them to books which might seduce by originality or picturesqueness of diction.

3. Mistrust singularity of style, for oddness is always of a doubtful taste. Never be deceived by blusteringly favorable criticism with which some recent works have been recommended; rather be ruled in choice of books by the just appreciation of a sound and reliable critic.

4. Read with method, that is, obtain a general idea of the work by an attentive reading of the preface and contents. Take cognizance of the principal idea which the author developed in each chapter, noting the secondary ideas by which he strengthened it, and of the logical nexus that unites them. Joseph de Maistre and Balmes were in the habit of bringing themselves to task, before

reading a chapter, to divine how the author should have developed the thought expressed by the caption. In examining the idea, do not fail to notice its literary expression. Make it a duty to take notes, classify and index them according to subjects, and occasionally read them.

The notes taken in the course of reading, do not differ very much from those taken when studying. They consist in brief recapitulation of the subject-matter, of noting the personal impressions which the ideas and their verbal expression produce, of transcribing several characteristic sentences or paragraphs, and of observations on some particularly happy expressions.

When viewing the exercise of our apostolate in the light of faith, there is nothing more essential to the religious educator than sound judgment, or, as it is sometimes called, *good common sense.* Nothing can replace this supreme quality. Men who are otherwise remarkable for intellectual endowments, acquired talents, and even virtue, have often failed in teaching owing to the lack of a sound, sure judgment.

It would be impossible to enumerate here all the characteristics of this good common sense. We will limit ourselves to the following:

1. Be circumspect in conduct, in order to discover therein the cause of success or failure. Thus, new dangers are foreseen and avoided, and experience gives efficiency to our efforts.

2. Do not be surprised, much less irritated, to find defects in pupils. Take into account their weakness and remember, in judging their actions, that merit is to be found both in acquired perfection and courageous tendency of the will to attain it. Therefore, instead of oppressing or humbling children by continual reproaches and reprimands, it is important to raise them up by encouragement and appreciation.

3. Do not strive to cast all child-natures in the same mold. All persons cannot be governed and directed in the same way, consequently require from each pupil only a reasonable development of voluntary activity; understand his weaknesses and aid him in the struggle against his evil inclinations. Lastly, take into account the particular difficulties that confront him, due to temperament and acquired habits.

4. Await patiently the results of education, for the highest results are ordinarily difficult to obtain.

5. Since nothing reprehensible in the conduct of the teacher can long remain hidden from the sharp eyes of his pupils, he should treat them with somewhat of the courtesy and dignity due to their elders.

Apart from the characteristics of *good sense* in education, there are marks of practical sense in teaching.

These are:

1. In giving a lesson, to adapt oneself to the capacity of those instructed. The tactful teacher, however, will always be on a plane above the average intellectual level, remembering that to elevate is to draw in order to induce ascent.

2. To be convinced that no professor is dispensed from due preparation of lessons, and these lessons are profitable only in proportion as all the details were foreseen. The more elementary the lesson to be given, the more thorough the preparation, for it is more difficult to be understood by little children than by youths whose faculties are more developed.

3. To give to the various specialties of the scholastic program the relative importance which the pupils ought to attach thereto. Religious instruction should hold first rank, for it assures the ethical formation of character, and will, therefore, be of of the highest importance in the work of educating the young.

4. Endeavor to induce pupils to aim rather at the cultivation of *good sense* and practical judgment than memory. We should not, however, neglect the cultivation of the memory.

5. Not to consider those pupils the best or the most attentive who assist calmly and passively at lessons, but rather those whose intellectual activity is most constantly in exercise.

6. Never require from all pupils the same amount of work and especially the same degree of diligent study. Hence, reward the good will at least as much as the result. If the pupils notice that the teacher prefers intellectual gifts to efforts, even unsuccessful, if they see that his exclusive sympathies are for the brilliant ones to whom labor ordinarily costs little, they will be wounded by such conduct, and will undoubtedly bring with them into social life these unfortunate ways of judging which denote a shallow mind for whom experience would prepare many pitfalls.

7. To appreciate the intellectual efforts of a pupil, by comparing it less with his fellow pupils than with himself. The pupil is not supposed to surpass them, but only to be perfected.

8. To caution pupils against haste and frivolity, which prevent them from closely examining anything. One of the best mental habits that we can get them to acquire is the necessity of being precise and neat, and to inspire a horror of being *nearly right*. This produces several deplorable effects, namely, vague and confused notions, giving the illusion of knowledge, whereas they know nothing in reality.

Brother Constantius.

Memphis, Tennessee.

THE SEMINARY AND EDUCATION

The relation of the Seminary to the general educational problem was discussed at considerable length last summer in the Seminary Department of the Catholic Educational Association and the principal contributions have been published in the REVIEW. None of these papers pretended to cover the whole subject; at most, each was an approach, from a special starting-point, to the main question at issue. All who took part in the discussion agreed that the priest must acquire in the seminary some knowledge of the educational problem and of the means offered for its solution. It was consequently the unanimous opinion that the seminary should arouse and maintain the interest of the student in the work of education and, so far as practicable, keep him in touch with the actual phases of the subject by having it presented in lectures, conferences and the informal discussions between profesors and students which are often so stimulating. In this way it is hoped that, without adding new courses to the seminary curriculum, a considerable amount of information and suggestion can be offered the student and that a foundation can be laid for a closer study of educational problems when these are presented to him in his dealing with the school.

The attitude of the seminary as shown in the discussion is encouraging. It is not merely that the seminary professors realize the importance of acquainting their students with the educationel field, but rather that such an acquaintance is seen to be the logical and natural corollary of the work that is now being done in the seminary. In time, no doubt, the need of distinct courses in education will make itself felt, and it will be far better for this need to come as an outgrowth from the seminary's own developing activity than as an addition imposed by merely external circumstances.

In the meantime, the whole question should be taken up and kept up for more thorough investigation than it has received in any of the meetings of the Association or in any publication in which it has been noticed, and we may reasonably hope that the most valuable contributions to the discussion, either in the form of suggestion or in that of criticism, will come from those who are immediately concerned, the professors in our seminaries. They are in a position to give the entire course of study its due proportions, to emphasize what is most necessary and to point out at the proper moment the bearing of the subjects which they teach on the science and practice of education. And it is from them principally that the student will learn to appreciate the importance of the duty which he owes to the Catholic school.

My present purpose is to develop in a few paragraphs one or two of the points that were briefly mentioned in my former paper and that concern, in the first instance, the student of philosophy. As was there stated, every subject that is taught in the seminary can and should be made to yield ideas and principles that will prove helpful in calling the student's attention to educational problems and in providing sound criteria by which various movements may be appraised. But it is obvious that the foundation must be laid in philosophy and that once it is securely laid the direction that theology gives will be all the more clear and decisive. If the student is trained during his course in philosophy to look for the educational value of what he learns, he will be more likely to recognize the applications of theological truth, whether these are explicitly stated by the professor or merely implied by his treatment.

In getting the knowledge which the priest needs for an understanding of school-work, two extremes are to be avoided: one consists in looking after details, "devices," and special methods without reference to principles; the other in dwelling on general principles with

no attempt to see how they shall be applied in practice. These extremes are sometimes represented by two different persons; the teacher in school is apt to be content with some "working" scheme that will "do" in the classroom, while the priest confines his interest to the larger philosophical view which he knows to be correct though he may not have focussed it on any particular problem or situation. He knows, let us say, that the mind is essentially active and consequently that education must not be, on the pupil's part, a merely receptive process. But it has not occurred to him that the mind may be kept passive or may be roused to activity by such a seemingly unimportant feature of school-work as, for instance, the manner of questioning the child and detecting the mental peculiarities which the answer reveals. The teacher on her side is not perhaps familiar with the principle of activity, its nature and its implications; she could not give philosophical proofs for it or reply to the objections that it encounters; but she is well aware that there is a right way of answering questions and a wrong way, and she is quick to discern what is back of the answers.

What is needed here is a clear perception of the connection between these two sorts or items of knowledge. The well trained teacher is able to go back from the art of questioning to the higher principle of mental activity and, as she goes, to realize the significance of the intermediate steps. And the student of philosophy should accustom himself to follow out the principle to its applications in detail. By so doing, he will put his psychology to good use; he will not only realize that the science of mind has a very practical side, but he will also feel obliged to give himself a strict account of the meaning that underlies the terms and conclusions with which psychology has made him familiar.

The habit of clear thinking will prove useful to him when he encounters some of the statements that are so freely put forward in educational discussion and that,

through uncritical acceptance, take on the solemnity of axioms. When, for instance, it is said that the educative process must conform to the laws of mental development, the saying is true; but its meaning depends on what one understands by "development." Or again, in describing mental life as a process of adjustment or adaptation, it is evidently important to know quite definitely just how the mind adjusts or adapts itself. The same holds good of "interest," "imitation," "effort," and many other terms that are constantly used and that are not always subjected by the user to thorough analysis. Perhaps the word that is most sinned against in this respect is "education" itself. The enthusiasm which is sometimes aroused by pronouncing this word with emphasis and unction, is not always in direct ratio to the intelligence of the audience or to the clearness with which the resonant word is understood. As a result, more than one fallacy may be bolstered up by an argument in which the significant term is elastic enough to have any meaning or meanings that will suit the occasion; and the only way to detect the error is to get rid of the vagueness which befogs the idea and to hold apart each of the different meanings of which the term is susceptible.

"Psychology" and "psychological" also sound well; when properly uttered they convey an intimation of the "strictly scientific" attitude, method and standard of judgment on which the speaker insists. Yet these terms, unless they are correctly understood, will be likely to set the teacher on a false track or lead him into a maze of perplexity. How psychology differs from logic, how both are related to epistemology, where "empirical psychology" ends and "rational psychology," or the philosophy of mind, begins—these are elementary questions, not because they are so very simple, but because they are fundamental, and they ought to be correctly answered if the learner is to avoid confusion. Nevertheless, it frequently happens that no answer at all or an extremely

hazy one is forthcoming, either when these questions are asked in so many words or when other points are brought up which involve, more or less directly, these and similar questions. The student of philosophy should not be content with thinking out the answers in his own mind, and much less of course, with taking them ready-made from lecture or text-book; he should rather cast them into such forms as will enable him to vary his expression of them, to explain them by apt illustrations and to clear up the difficulties which they may present to beginners. He would indeed do well to ask himself repeatedly: how shall I formulate and develop my answer to such questions when they are asked by the teacher? As he knows from his own experience how much depends on the right understanding of these matters, he should also realize that one of the best things he can do for teachers is to see that their thinking is correct from the first; they will be spared many useless excursions and tedious regressions in their subsequent study.

Within the field of science on which modern education draws so freely, the divisions need to be clearly marked off; otherwise, the bearing of problem on problem and the relative value of the solutions that are offered will not be perceived. While the various data are or must eventually be reduced to a unitary science, they sometimes appear quite disparate, if not conflicting, to a mind that grasps the significance of each but fails to coordinate them. This is especially true of the data which the science of education takes over from animal psychology and which point back to the neighboring field of physiology or to the wider province of general biology. These broadening relationships are well illustrated in some recent works on the philosophy of education in which the definition of education is drawn after a study of its various aspects, the biological, physiological and sociological aspects being presented before the psychological and the philosophical. Such a wide survey in which the subject of education is considered from many points

of view, has unquestionably a value both for theory and for practice. But for this very reason a cautious handling and arranging of the data is a prime necessity. Under the label of "scientific data" certain philosophical theses are easily introduced and brought to bear on education in a way that, if consistently carried out, would prove fatal. The principles, for instance, of materialistic evolutionism seem to be far removed from the work of the elementary school, and so they are in their original statement; but they can be expressed in simpler terms which any teacher will understand and, what is more to the point, they can be translated into methods which the teacher unsuspectingly applies as the latest and best. Were it not such a serious matter, it would be amusing to observe the bland simplicity with which the practical results of dangerous theories are adopted in some schools which, presumably, are based on Christian principles.

Happily, the Catholic teacher is becoming more and more wary in regard to this sort of craft, and is both willing and eager to be warned and directed. The admonition would surely come with good grace from the priest who has learned betimes to detect such artifices, to distinguish fact from theory and to sift out warranted conclusions from the growing mass of hypotheses. He does all this as a matter of course in his own study; and it will not cost him much to point his criticism toward the educational import of theories which his philosophy condemns. Let him take, for illustration, the assertion that the human mind is simply a later development of the brute's consciousness, add the inference that the child for some time after birth is merely an animal, and then see what answer he will give to the question; when does the rational soul appear? Then let him decide whether it is sound educational method to treat the child in its early years without any regard to its nature as determined by spirit and intellect. Or, again, having examined the foundations of the "culture-epoch" theory, let

him inquire how far it is advisable to take "educative materials" from the earliest known or supposed experience of the race and inspire the child's activities with stories of the cave-dwellers and the tree-dwellers as these are set forth in some recently published "readers." He will be convinced at any rate that by due process of filtration, it is possible to bring seemingly distant theories into very close and effectual contact with the training of the youngest pupil. But he should not be satisfied with keeping his conclusions as part of his private thinking; he should render them available for the guidance of those who have to deal not so much with philosophies of childhood as with the living individual child. He will not set scientific facts aside as irrelevant to the work of the school, but he will press them into the service of an education based on psychological truth.

Within the domain of psychology itself, there is ample opportunity to use a discrimination which will prove valuable for the student's own purposes and will afford a much-needed assistance to the teacher. The growth of the science has necessitated a number of divisions and each of these has a sufficiently extended range. But it would be a mistake to deal with each as though it were walled off from the rest and had nothing to gain from their findings. What is usually studied is the psychology of the individual adult, and the idea is still to some extent prevalent that the conclusions of this psychology must hold good for the developing mind also and accordingly must serve as the basis of education. In proportion as this mistake is corrected, the results of genetic psychology take on greater importance and therefore demand more careful consideration from those who are called to aid the teacher with advice. By way of illustration, one may take the question of the relation between sensory activity and the development of intelli-

gence. It is a truism that the earliest mental processes are sensations and that these furnish the material of thought. Hence the evident necessity, for education, of seeing to it that the senses are properly trained, that the right sort of images are formed in the mind, etc. On the other hand, educational practice will be influenced by the further account that is given of the origin and growth of the intellect. If this is regarded as a mere transformation of sensory processes and images so that the idea is but a fainter aftermath of sensation, the teacher will have a very plain method indicated for his course in training the mind; and he will find a different method necessary if he is convinced that the intellect is a form of activity, or a mental power, of an essentially higher order than sense and imagination. Similarly in the case of volition, the moral training will call for different methods according as the will is recognized as a mere outgrowth of earlier motor function or as an original and distinct endowment of the mind. These are among the chief problems in the science of mental development; but in truth it is hard to mention any of these problems that is unimportant, and some of the apparently minor questions are precisely those in which the teacher is most deeply interestd. Whatever light the student of philosophy can throw on them by placing them in definite relation to philosophical principles, will certainly help to mark out the path of method for our schools.

One of the by-ways in psychology which often tempt the teacher, opens out under the sign-post of "experimental research." As this branch of investigation was taken up with enthusiasm by the psychologists a few decades since, much was expected of it by educationists also; and some of these probably still set great store by it and its promised or possible utility as a means of securing exact methods. That this expectation is *a priori* doomed to disappointment cannot be safely asserted, nor

can it be denied that many of the leading educational problems may receive at least a partial solution through experimentation. At the same time it is well for the teacher, and therefore for the teacher's adviser, to know just how much or how little assistance is to be derived from any line of psychological research, whether introspective or experimental, genetic or social or comparative. In general, it may be said that the results of experiment pertain primarily to psychological theory. The earlier investigations were undertaken in order to get more accurate knowledge of the mental processes as such, and not with a view to any practical application. Even now many of the researches that are valuable for the psychologist contribute little or nothing to the betterment of educational methods. As regards the work that has been done on sensation, attention, memory, association, abstraction, fatigue and other states or processes with which the teacher is more directly concerned, it seems necessary to emphasize the fact that these experiments are and must be performed under very special conditions; and the question then arises—how far do laboratory results suggest what should be done in the school-room? It should also be noted that the data obtained by experimenting on adult subjects do not necessarily represent what would happen in the child's mind under similar conditions and still less what actually takes place in the child at school. Thus from experiments on memory certain conclusions may be drawn which are true of the mature subject but which need considerable modification before they can serve as guides in helping the memory of the pupil to develop; and as regards attention, allowance should certainly be made for the difference in power of concentration that exists between the grown-up person and the child. How far, again, the needed correction is to be obtained by experiments on young children, is in itself a serious problem: its solution will doubtless facilitate the correlation of genetic and experi-

mental psychology. But the student of phlosophy, without undervaluing the outcome of either, may profitably consider the actual situation and thereupon offer the teacher the counsel that is based on knowledge and well-balanced criticism.

These are but suggestions and illustrations selected from the wide range of topics which psychology supplies. The seminarian himself will readily note many other points on which his study can be centered with a view to their educational significance. Doubtless, too, in the course of his actual experience with the school he will revise not a few of the conclusions which he presently reaches. But even now, as a student, he should realize that each item of knowledge he gains is not for himself alone, but for others, and that among these others —the people who are entrusted to his priestly care—none will more fully appreciate his efforts than the teacher.

EDWARD A. PACE.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

Since the beginning of the fall term the Very Rev. Edward A. Pace, Professor of Psychology at the Catholic University, has been delivering a series of weekly lectures at St. Mary's Seminary, Baltimore, Md., on "The Priest and Educational Problems." On December 2, Dr. Pace addressed the students of St. Joseph's Seminary, Dunwoodie, N. Y., on "The Priest and Modern Education."

The Rev. William Turner, Professor of Philosophy, will begin on January 5 a course of lectures on "The Masters of Medieval Thought" at the Academy of Music, Brooklyn, under the auspices of the Brooklyn Institute of Arts and Sciences. His subjects are as follows: Jan. 5, "St. Augustine"; Jan. 12, "John the Scot"; Jan. 19, "Gerbert" (Pope Sylvester II); Jan. 26, "St. Amselm"; Feb. 2, "Abelard"; Feb. 9, "St. Thomas Aquinas."

THE CATHOLIC INDIAN SCHOOLS

In a speech before the Knights of Columbus on the occasion of the State celebration of Columbus Day, at Oklahoma City, Father Ketcham, Director of the Bureau of Catholic Indian Missions, made reference to the attitude of Representative Stephens, of Texas, who is Chairman of the Indian Committee of the House, toward the interests of the Catholic Indian schools. Father Ketcham said on that occasion: "One would reasonably suppose that so momentous a day as the 12th of October should have been recognized by this Republic long ago; and not only by this Republic, but by all the Governments of the new world; and not only by all the Governments of the new world, but by all nations, since all have derived so much benefit from the great discovery. But the sad fate that pursued Columbus during his life, the untoward chance that gave the name of another to the new world he discovered, the injustice that is so often meted out to those who give life and

fortune to a cause, will help us to understand how it is that centuries have elapsed without appropriate recognition having been given to one of the greatest events of human history. Ingratitude and forgetfulness on the part of the world at large account for it, and for us who live under the stars and stripes no doubt an additional reason may be found in the spirit not yet dead that persecuted Catholics in New England, disfranchised them in their beloved Maryland and so late as the year of grace 1911 moved the Chairman of the Committee on Indian Affairs of the House of Representatives apparently to make an effort to discriminate against certain citizens, because, forsooth, they wear the livery of God's Church—the habit of some religious order."

Father Ketcham has since forwarded to us the following important statement of the case of the Catholic schools and Representative Stephens:

"At the invitation of the Government the Catholic Church built many mission schools among the Indians, expending in this way more than $1,500,000. This invitation was issued in 1885 by the Commissioner of Indian Affairs and by the Indian School Superintendent. At the same time the Indian Office offered to bear the financial burden of these schools. Addressing the various denominations of Christians, it said: 'There should be no monopoly in good works. Enter all of you, and do whatever your hands may find of good work to do; and in your efforts the Government will give to you encouragement out of its liberal purse'; and thus it came to pass that the mission schools were built, and were all subsidized by the Government, which paid for the support and the tuition in secular branches of the pupils.

"The Catholic mission schools produced marvelous results, which have been recognized and lauded in the halls of Congress and in the reports of the United States Indian Inspectors; despite all this, however, Congress, in 1896, enacted a law prohibiting the use of public funds for the support and education of Indian children in any sectarian institution, although with astonishing inconsistency Congress every year makes a direct appropriation out of public funds for the In-

dian pupils of Hampton Institute, which is a distinctively Protestant school.

"The Church could not with honor nor in good conscience abandon the work she had undertaken, and hence, since that time she has striven to support it by the voluntary offerings she solicits from the Catholic people of the United States.

"Those who were responsible for that act of Congress no doubt intended to do away with Catholic Indian schools entirely, but in this they did not succeed. They did succeed, however, in forcing from the pockets of the Catholic people money that in all justice should have come from another source. Since the passage of that act the times have changed and the minds of many have broadened.

"President Roosevelt came to the relief of the Catholic schools by allowing the use of Indian tribal funds for certain schools for which these funds were applicable. This policy of the President was upheld by a decision of the Supreme Court. Yet there were many who opposed it, particularly one member of the Indian Committee of the House, Mr. Stephens, of Texas, who sought, but fortunately sought in vain, to secure legislation that would render the policy of the President unlawful.

"For years the Catholic Indian schools have had a friend in the Chairman of the Indian Committee of the House, Mr. Sherman, now Vice-President, and Mr. Bourke, of South Dakota. But now that important position is occupied by Mr. Stephens, of Texas, in spite of his past record of unfriendliness to Catholic Indian mission interests, which is an open and well-known book.

"Another policy remained by which the Catholic Indian mission school situation might be relieved—namely, for the Government to 'blanket-in' the teaching body of a school into the Civil Service and to 'take over' and conduct the school as a Government institution. This policy was pursued to some extent immediately following the discontinuance of the contract system. At that time several schools, all of which were Protestant, were taken over by purchase and conducted in this manner by the Government. This was done without exciting any protest.

"President Taft has been so kind as to take over four Catholic Indian schools on this basis, his only departure from the custom formerly in vogue being that he has taken them over by lease instead of by purchase. To this the present Chairman of the Indian Committee of the House evidently objects. On June 21, 1911, he submitted the following resolution of inquiry requesting the Secretary of the Interior to furnish 'for the information and use of the House' a statement showing in detail how many sectarian or other schools have been 'covered in' by the Government within the past six years. The animus of the request is revealed by the resolution itself:

" 'In the House of Representatives, June 21, 1911, Mr. Stephens, of Texas, submitted the following resolution, which was referred to the Committee on Indian Affairs and ordered to be printed:

" 'Resolved, That the Secretary of the Interior be, and he is hereby, requested to furnish, for the information and use of the House of Representatives, a statement which will show in detail the number of Indian sectarian or other schools purchased, "covered in" or over which control has been assumed through lease or gratuitous grant, by his department for the use of the Indian service within the past six years, and at whose request such purchases were made or control assumed, and transmit with such statement copies of all correspondence by his department relating to the same, and to state in each instance the authority and the necessity for any such purchase, lease or assumption of authority or control, the date thereof, the amount paid therefor, the particular appropriation from which expended, from whom purchased or secured, and the name of the religious organization or society purchased or secured from, the names and official position of persons (if any such) employed in said schools preceding such purchase or control which were "covered in" or otherwise employed by his department after such purchase or assumption of control without being first submitted to civil service examination, together with the authority and the necessity for waiving civil service regulations.

" 'Said Secretary is further requested to report whether religious symbols, emblems, or garbs of any particular religious

denomination or society are permitted to be worn or used or publicly exhibited and kept, or are so worn, used, or kept, by employees in the Indian school service or within or upon property under Government control in the Indian service.'

"Who can doubt that the author of this resolution seeks by Congressional action to prevent the President from taking over mission schools as Government institutions, and thereby to 'take' another 'dive into' Catholic pocketbooks, or to force our schools to discontinue? Will he succeed? The answer rests with the Catholic citizens of this country. Be it said to the credit of the committee on Indian affairs of the House that no action has as yet been taken upon this resolution. For this reason the chairman wrote to the Secretary of the Interior for the information called for in the resolution. The Secretary being absent, the acting Secretary replied.

"He furnished in detail all information called for, noting not only the institutions that have been 'taken over' within the past six years, but all that have been 'taken over' since 1895. He gives the authority by which this has been done; admits that in some of these schools the religious habit is worn and religious symbols used. He states why this course of action has been thought a wise one for the Government to pursue.

"So much for the written answ... But he did not stop there. On the recommendation of the Commissioner of Indian Affairs he 'took over' another school, the Catholic Indian Boarding School, on the Fort Berthold Reservation, North Dakota, and at the present time one of our large Oklahoma schools, St. Patrick's School, at Anadarko, is in the process of becoming a Government institution likewise.

"These are facts with which all Catholics should be familiar."

FOUNDATION FOR THE STUDY OF THE NEGRO

On December 8 it was announced that the University of Virginia and the University of Georgia had each received the sum of $12,500 from the Trustees of the Phelps-Stokes Fund for the endowment of a fellowship in sociology for the study of the negro. The fellowships, which will be established at once,

will pay $500 a year. After five years they will be restricted to the graduate students.

The Phelps-Stokes Fund, whose object is to improve the condition of the negro, was established by the late Miss Caroline Phelps Stokes. One of the best ways to carry out the wishes of Miss Stokes was, in the opinion of the trustees, to endow research fellowships at one or two leading Southern universities. The University of Virginia and the University of Georgia were chosen because of the opportunity each has of studying the negro problem in a scientific as well as a practical way.

President Alderman, of the University of Virginia, has expressed himself as being highly pleased with the gift and the opportunity afforded by it. He believes that the fundamental thing to do in dealing with the tangled negro problem is to have it approached scientifically by the scholarship of the South. "The thing to do," he is quoted as saying, "is to take it out of the nervous system of our people and their emotions and to get it set before them as a great human problem—economic in nature, scientific in character—to be acted upon as the result of broad, wise, sympathetic study."

JUBILEE TRIBUTE TO CARDINAL GIBBONS

The Immaculata Seminary of Washington, D. C., on December 8, rendered a Jubilee Tribute to His Eminence, Cardinal Gibbons. The program was furnished by the young ladies of the institution. At its conclusion, the Rev. T. G. Smith, pastor of St. Ann's Church, Washington, D. C., delivered an appropriate address. Father Smith said in part: "This year has been one in which varied and unprecedented honors, both secular and religious, have been offered you, our chief prelate in America. Land-wide has been the enthusiastic recognition of the attainment of your Jubilee. All have noted the magnificent demonstration in Baltimore where the Chief Executive of the nation and men eminent in every walk of life—men not members of the Church over which you have jurisdiction—vied with each other in doing you honor. Significant in the extreme is the occasion of your Jubilee marking as it does the decline

of that bigotry against the Church which flourished a few decades ago. Your life, with its words and works of fifty years, has effected a mighty change in the sentiments of the American public towards the historic Church of Christendom. These words, and acts, which have produced such results for the Church have been recalled by the young ladies of the Immaculata today. Allow me one word for the Sisters of Providence who came to your diocese some years ago, at your invitation, and who have labored so successfully for the higher education of Catholic girls. They would offer you their congratulations and greetings, and sincerest gratitude for the honor you pay them by your presence today, and for the encouragement you have constantly extended to them."

The Cardinal responded as follows: "The young ladies of the Immaculata and Father Smith have offered me considerable incense to which I humbly submit. The occasion is, however, one of real gratification. A program such as we have witnessed today, displaying such training and care, instances the work that the Sisters of Providence and their kindred orders are doing everywhere in America. Our Catholic sisterhoods are in the van of education. The instruction they impart is that of the heart as well as of the intellect. The religious orders of women often do more than the priests for the training of the soul. Theirs is an apostolate that reaches every circle of society.

"To the young ladies of the institution I have but one word to say: Remember when you go out into the world that you have a mission in life and that mission is in the home. Let all the virtues, the knowledge that you have acquired here blossom and fructify in the congenial atmosphere of the home. Do not prostitute your heaven-given powers in any alien mission, nor unsex yourselves in the pursuit of mannish vocations. You are queens, but queens of the home. You have all heard the remarks of Pericles to his son: 'Athens rules the world; I rule Athens; but your mother rules me.' Be counsellors, not leaders; do not seek to rule the vote: be content to rule the voter."

THE LATE RECTOR OF ST. LOUIS UNIVERSITY

The Rev. John Pierre Frieden, S. J., who died in St. Louis on December 2, was for more than thirty years one of the foremost educators of his society in this country. From 1881 to 1889 he was President of Detroit College, Detroit; from 1889 to 1894 he held the office of Provincial of the Province of Missouri; from 1896 to late in 1907 he presided over St. Ignatius' College, San Francisco. In 1907 he was recalled to Missouri to assume charge of St. Louis University and there by his tireless energy and rare administrative ability he contributed in great measure to the remarkable growth of that institution.

WESTERN GOVERNORS VISIT CATHOLIC SCHOOL

When the "Governors' Special" stopped at Kalamazoo, Mich., on November 2, nine of the Western Executives who are making a tour of the Eastern States visited the Nazareth Academy of the Sisters of St. Joseph, and were entertained by the faculty and students. That they were most favorably impressed by the work of the school appears from the reports of the addresses they delivered while there, and later at the public banquet tendered to them by the citizens of Kalamazoo. In his address, Governor Osborn, of Michigan, said: "I wish to join with you in thanking these worthy governors and statesmen for their visit to Michigan and particularly for their visit to Nazareth, for it is a great honor; but I feel I may speak in their names and say that we all feel repaid. We may feel proud of such a gathering, and in such an institution as this. We know that these noble women, Sisters, are doing all in their power to make good American citizens. * * * I fully subscribe to the thought of religion and God being combined with patriotism. While I am not a Catholic myself, I am learning more and more to admire the Catholic faith and the members of its religion."

"I know that you are not going to forget the training that you are receiving here," said Governor Burke, of South Dakota, to the students. "Many in my State come from Michigan and

I know now why they are good citizens. I do not wonder when I see the institutions, the training you have in your schools; I do not wonder after all I have seen here. * * * It will be so much easier to obey the laws of the land when you leave school and go out into the world to fight the great battle of life. I believe that no student of this school that will keep in mind the teaching and training he receives here will ever violate the laws of this country."

Governor Brady, of Idaho, is quoted as having said: "If we see nothing more and hear nothing more than we have seen and heard at Nazareth Academy this morning, I feel sure that we will be more than amply repaid for the inconveniences of our trip. It was a revelation. The good Sisters are training in a grand way the young to be great citizens of this country."

ST. FRANCIS' ACADEMY, JOLIET, ILL.

Teachers of music will be interested in a ceremony recently held at St. Francis' Academy, Joliet, Ill., for conferring the teacher's certificate in music. The recipient of the diploma, Miss Genevieve Schlueter, had successfully passed examinations in piano, harmony and history of music, and according to custom at the Academy, was prepared to take a leading part in the exercises of St. Cecilia's Day, when the certificate was granted to her.

She was assisted by the members of the senior class and the St. Cecilia Choral Society. At the close of the musical numbers, the Very Rev. Danial Finkenhoefer, O. F. M. delivered an address on "The Cultural Value of Music." He treated especially of the beauty and effectiveness of the Gregorian Chant. The following program was carried out:

1. Mendelssohn—"Rondo Capriccioso," by Miss Genevieve Schlueter.
2. (a) Chopin—"Polonaise Militaire," (b) Schumann—"Warum?" (c) Reinhold—"Impromptu," by Miss Mabel Scholl.
3. Beethoven—"Sonate Pathetique," by Miss Schlueter.
4. (a) Leschetizky—"Valse Chromatique," (b) Raff—"La

Fileuse," (c) Poldini—"Poupée Valsante," by Miss Mabel Scholl.

5. Dancla—Violin and Piano, by the Misses Anna and Eleanor Dalton.

6. Beethoven—Fifth Symphony, Piano and Organ, by the Misses Schlueter, Scholl and Franz.

7. Selections from Rubenstein, Sullivan and Meyerbeer, by the St. Cecilia Choral Society.

8. Chopin—"Scherzo," by Miss Schlueter.

TRINITY COLLEGE NOTES

From December 17 to 19 the Trinity College Branch of the Christ Child Society exhibited to the student body and a few friends their Christmas offerings of toys and infants' wardrobes. It was necessary to use the large social hall for the display, so generous had been the contributions of money and labor for the little ones. Nearly all of the gifts were answers to letters to Santa Claus which the pupils of the sewing school had innocently written under the direction of the members. This year an appeal was made to all former students of Trinity to join the Branch as associate members. A prompt and generous response was received.

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES

Year-Book of the Superintendent of Catholic Schools of the Archdiocese of St. Louis, 1911, pp. 122. This recent publication of the Superintendent of Catholic Schools of the Archdiocese of St. Louis contains his official report for the scholastic year 1910-11, the Report of the Proceedings and Addresses of the Fourth Annual Meeting of the teachers of the parish schools, and in addition a number of papers on the registration of the schools of the archdiocese, the high school movement, and the question of retardation and elimination of pupils. In form it is a departure from the usual publications of the Catholic superintendents of schools in this country, and it has many distinct advantages in its favor. It serves as a vehicle for the report, and places in the hands of those who are most interested a number of helpful educational essays along with other valuable information that the ordinary report cannot very well incorporate.

We note with gratification that the papers and discussions of the Teachers' Meeting were prepared by the Brothers and Sisters of the archdiocese, and that they were on such pertinent subjects as general methods, the relation of discipline to method, school records, etc.

Another interesting feature of the Year-Book is the study of the processes of elimination and retardation of pupils undertaken by the superintendent. He does not attempt to estimate the extent of elimination in the schools of the system but very judiciously outlines a plan whereby the evil may be accurately calculated in the future. As it is necessary to know the number of children who begin school each year before an accurate estimate of the eliminated can be made, he has given directions for obtaining records of the kind. For the question of retardation he has succeeded in doing more. We have here a paper on the subject which deals with it in a practical and suggestive way, and a chart showing the extent of retardation in the parish schools of the City of St. Louis. It may be surprising to know that in a system of 21,517 children, the retardated number 30.8 per cent; 31.7 being the

rate for boys, and 29.9 per cent for the girls. We venture to say that the chart showing the actual extent of the process for the different grades will be most instructive to the teachers and principals, and will hasten all concerned to apply the remedies, which are suggested elsewhere in the Year-Book.

The Archdiocese of St. Louis has now over 160 parish schools, with 32,572 children and almost 700 teachers. The City of St. Louis claims 23,817 of these little ones, and if it is recalled that the per capita cost of educating the children of the public schools of that city was, in 1909-10, $55.57, it can be easily seen what an immense burden the Church through her schools annually relieves the city of bearing. It is worthy of note, furthermore, in connection with the growth of schools in the city that the registration of Catholic schools during the past year increased 1,091, whereas that of the public schools increased only 92 in the number of pupils.

Patrick J. McCormick.

First Report of the Superintendent of Parish Schools, Diocese of Newark, year ending June 30, 1911, pp. 109.

This report has many things to recommend it: it presents the statistics of the schools in a form that will prove valuable to all who are interested in studying the educational problems peculiar to our Catholic schools. It gives the number of boys and the number of girls registering in each school at the beginning of the year and at the end of the year, together with the numbers in each grade. It also gives the number of boys and girls that pass up to the Catholic high school and those that pass up to the public high school. It gives the number of religious teachers, of lay teachers, and of special teachers in each school. The general summary shows 116 schools in the diocese, the number of pupils at the beginning of the year was 52,274, and at the end of the year 51,747; it shows 188 boys entering Catholic high schools in September, 1910, and 167 girls, whereas 131 boys and 176 girls entered public high schools on the same date. There were 902 religious teachers, 59 lay teachers, and 38 special teachers, making a total of 999 teachers.

The report throughout is characterized by good common

sense. High ideals are held up, but the Superintendent did not content himself with ideals; on every page he outlines practical means of attaining these ideals and inspires confidence for the future by what has been already achieved. Under the head of "Teachers' Meetings," he has this suggestive paragraph:

"As the main trouble is not with the course of study, but with the teacher, who has to interpret it and apply it to the various degrees of capability in the pupil, and in order to satisfy the very praiseworthy eagerness, repeatedly expressed by many, to meet the demands of the revised system, teachers' meetings were instituted at three different centres of the diocese for the purpose of explaining in a practical way how this course should be unfolded in grade work. These meetings consisted partly of direct instruction and partly of normal classes conducted by the teachers themselves. Since these meetings are a regular part of the school work, teachers are expected to attend them. Besides the normal classes, summer schools were established by the different religious communities, some of which were actively busy for all of six weeks. Not a few of the teachers took advantage of the unusual courses offered at the Catholic University in Washington."

This is the keynote of the situation. The future of our schools rests in great measure with the teachers, and it is only by bringing them together in the study of the problems which confront us that unity and system will be finally achieved. Mere inspection and examination with practical instruction and aid will be of little value.

The paragraph on "Community Inspectors" is very much to the point . The duty of the community inspector is summed up in this one sentence: "What the Superintendent should do and be for the entire diocesan system, that the inspector should do and be for the schools of his community." To this comprehensive statement is added: "These inspectors should exercise a remedial influence over their teachers, that is, by not only observing faults, but also, if possible, prudently correcting them."

The report contains a strong plea for free central Catholic high schools. Father Dillon's arguments in this section of the report are cogent and can hardly fail to arouse the clergy and laity of the diocese of Newark to strenuous efforts for the

upbuilding of a system of Catholic high schools which should be the fitting crown of the splendid parochial school system of the diocese. The Catholic schools of Newark are indeed to be congratulated on having at their head an educator who gives such splendid promise of work in the cause of Catholic education.

Thomas Edward Shields.

The Life and Writings of the Right Reverend John B. Delany, D.D., Second Bishop of Manchester, New Hampshire, by G. C. D., Lowell, Mass., The Lawler Printing Company, 1911, pp. 452.

The many spiritual children of the late Bishop Delany and his host of admirers, who are grateful and who always will be grateful for the privilege of having known Bishop Delany and listened to his inspiring discourses, will treasure this volume. They owe a debt of gratitude to the faithful compiler who has kept in the background and allowed the Bishop to talk for himself. His letters, that have been treasured by his loving friends, his diary, his manuscripts and published writings, are here brought together and made to tell the story of a life devoted to the highest ideals and filled with many noble deeds in the cause of the Master whom he loved so well. We quote from the Introductory Note:

"As much as possible his own words have been used, for they better than others disclose the dominant idea of his life, and the principle that guided him at all times. Several events have been related by his intimate friends, and by those who labored with him in his sacred ministry."

The volume contains an eloquent appreciation of Bishop Delany from the pen of Cardinal William H. O'Connell, Archbishop of Boston, which we cannot refrain from reproducing here. Besides its value as a tribute to his friend, the page has intrinsic value that merits for it a high place in literature.

"A man often unconsciously reveals his soul when he sets a value, whether it be upon a painting, an accomplishment, a house, or even length of days. None of these things has an absolute fixed valuation. It depends upon how one likes them.

"Old age sheltered by the fire-side, the silvery locks, the calm dimmed eye, the resigned features; all these have for some a

great fascination. They look upon a long life and a serene old age as a beautiful possession which they hope one day to be theirs. To them it is a treasure which must be obtained by dint of saving. So they save their energy, their emotion, their effort, their enthusiasm, for all of these wear out the slender thread of vitality. They become parsimonious of their forces so that they may last longer. And some have become atrophied of mind and heart long before nature's hour, simply that they may live long. They cease to do everything but live. To them that is enough. Their ambition is satisfied. They are proud, not of what they might have accomplished, but of being alive.

"That is one point of view. And, in a certain sense, to cheat nature of twenty years is something of an achievement not to be disdained. But there is another standard, as there always is for most things.

"To many the picture of life at eighty or ninety is far from fascinating; indeed, it is looked upon with something akin to horror. To such, old age is not all silvery locks and calm eyes. It is sadly helpless, pathetically dependent, tirefully reminiscent, and dreadfully lonely.

" 'Give me calm and longevity,' cries one. 'Give me an active and full life,' says the other, 'And when my working day is done, let me go where I can begin eternal youth.'

"Which is right? Whatever the academic answer may be, happily we cannot practically settle it. We shall, all of us, either work or wait as God wills. But certainly there is something splendid and heroic in the sudden taking-off of a valiant soldier with his armour on, in the midst of the fight. And when the fight is for God and when the soldier dies on the field, what laurel wreath is green and beautiful enough to lay upon his bier?

"What my beloved friend, the sweet record of whose noble life is written here, thought upon the subject of old age, I know not. But I do know that when he fell in the thick of the fight for Holy Church he smiled. He was too young not to feel the human pathos of a death so early, so unlooked for. But he loved and trusted his King too completely to even ask Him why.

"He worked all his life as he had seen men work in the busy city where his youth sped by. There in the early morn the

bell sounded to labor and again at night to rest. His brain was too active, his mind too vigorous, his heart too happy to ever know what idleness meant.

"As a student he still studied when his task was finished. As a priest he still found or invented other duties when those allotted him were completed. As a bishop he planned new labors when—the end came.

"Would the calm, the inactivity, the inertia of age have ever attracted him? God knew best, and has forever silenced all questioning. He was a laborer in the vineyard and he died laboring. Others will reap what he has sown. But the best seed he ever sowed was love of joyful work in the cause of God and His Church."

The opening paragraph of this appreciation may be taken as characteristic of the volume. The heart of the Bishop is revealed to the reader through his appreciations of the things with which he had come in contact from his childhood to the day of his death. The materials are placed before the reader at first-hand and he is allowed to form his own judgment of the character of the man.

Thomas Edward Shields.

History of Pope Boniface VIII and his Times with Notes and Documentary Evidence in six books, Don Luis Tosti, Benedictine Monk of Monte Cassino, translated from the Italian by Rt. Rev. Mgr. Eugene J. Donnelly, V.F., New York, Christian Press Association Publishing Company, pp. 546.

Few Popes have been so persistently abused by the historian as Boniface VIII. There are many reasons for this, apart from any personal demerits of the man. The struggle for supremacy between the Church and the State culminated in his Pontificate. It is not surprising, therefore, that his strength should have called forth the hatred of his enemies. He was at the turning-point of the ages. Living in a period in which the old order was breaking up, and by reason of the intimate association of Church and State during the Middle Ages, this transition to a new order of things could not take place without friction and serious suffering by those most intimately

concerned. The reign of Boniface was followed immediately by a period of internal stress and storm, which, to men of weak faith, seemed to indicate the passing of the Church's influence forever. The great schism of the west left even the most learned children of the Church confused and bewildered. It is, therefore, with a feeling of gratitude to the author and the translator that the English Catholic will study this volume in which the high aspirations, the noble courage, and many other splendid qualities of this Pope, so long obscured, are brought to light. The book ought to be on the shelves of the school library, where pupils and teachers might reach it when studying this important period in the history of Christendom.

The book is not controversial: it undertakes to set forth facts backed up by documentary evidence: there is no attempt to justify policies or theories. The translator characterizes the book as follows: "His work: 'Life and Times of Boniface VIII,' which we present to the public in an English dress, is an admirable and effective defence of that Pope. In it he breathes the true spirit of a historian; he neither apologizes, nor does he advance a proof, without producing documentary evidence from the most approved sources. In the compilation of his work Tosti had access to many unpublished documents in the Vatican Archives and has drawn from them much information of the greatest value."

THOMAS EDWARD SHIELDS.

Manuale Sacrarum Caeremoniarum, in libros octo digestum. Auctore Pio Martinucci, Apostolicis Caeremoniis Praefecto. Editio tertia, quam secundum novissimas Ap. Sedis constitutiones et SS. Ritum Congregationis decreta, I. B. M. Menghini, Apostolicarum Caeremoniarum Magister, emendavit et auxit. Ratisbonae; Romae; Neo Eboraci; Fr. Pustet. 1911. Vol. I, pp. 400.

The third edition of this authoritative work appears in four volumes, the first of which we have just received. Volumes I and II treat of liturgical questions affecting priests and inferior clerics; volumes III and IV deal with those affecting bishops and higher ecclesiastics.

The Catholic Educational Review

FEBRUARY, 1912

LETTER OF HIS HOLINESS POPE PIUS X TO CARDINAL GIBBONS

Dilecto Filio Nostro Jacobo Tit. Sanctae Mariae Trans Tiberim, S. R. E. Presb. Card. Gibbons, Archiepiscopo Baltimorensi, Catholicae Studiorum Universitatis Washingtoniensis Cancellario.

PIUS PP. X.

DILECTE FILI NOSTER, SALUTEM ET APOSTOLICAM BENEDICTIONEM

Plane nec praeter opinionem nec praeter spem acciderunt majora in dies incrementa istius Catholicae studiorum Universitatis, quae Washingtoniae, in urbe Foederatarum Americae Civitatum principe, Catholicorum excitata stipe, et ab Apostolica Sede omni aucta jure legitimo, ibidem doctrinae in omni scientiarum divinarum et humanarum genere magna parens assidet. Perspecta enim fide et munificentia Catholicorum ex America nulla Nobis inerat dubitatio quin, iisdem adnitentibus, illud recens conditum Christianae sapientiae domicilium brevi eam assequeretur nominis gloriam ut inter clariora gentis istius gymnasia haberi posset. Pergratae tamen litterae fuerunt quas nuper Nobis misisti hujus rei nuntias, non solum quia jucundius fuit ex te ipso rem cog-

noscere, sed etiam quia id confirmasti quo nihil optabilius Nobis erat; id est in illa alma studiorum sede elegantiam doctrinae optime conjungi cum fidei integritate, ita ut ad bonas artes non minus quam ad religionem adolescentes et clerici et laici informentur. Est igitur cur ex animo gratulemur, tibi quidem in primis, Dilecte Fili Noster, cujus sollertiae providentiaeque hanc ducimus tribuendam laetabilem rerum conditionem, tum etiam ceteris Foederatarum Americae Civitatum Episcopis, qui tibi in Lyceo moderando egregiam navant operam, tum denique ejusdem Rectori ac Doctoribus Collegiatis quorum doctrina ac diligentia tam praeclaros efferunt fructus.

At vero quominus Washingtoniensis Academia prosperis omni ex parte rebus utatur officiunt adhuc atque obstant, ut ipse fateris, rei familiaris angustiae. Hinc necessitas adeundi piam fidelium liberalitatem; quam cum experti jam sitis, per alios decem annos advocare iterum cogitatis in saluberrimi operis subsidium. Collaudamus, ut alias jam fecimus, providentem voluntatem vestram, eamque frugiferam Instituto futuram portendit prompta ac facilis ad largiendum Catholicorum ex America indoles: quin etiam confidimus vel eos ipsos quorum largitatem tenuitas contrahit, symbolam tamen suam ultro collaturos; eo vel magis quod ex hoc Lyceo tanta Christianae humanitatis emolumenta sperare licet, quanta Catholicorum consueverunt afferre scholae, quibus lex est mentem doctrinae studiis excolere, animos virtute conformare.

Occasione utimur ut idem vos hortemur quod jam decessor Noster f. r. Leo XIII qui, die XIII Junii MCMI ad te rescribens, Americae Septentrionalis Episcopis suadebat ut e suis quisque delectos aliquos clericos, quorum

ingenii vis discendique ardor plus quiddam facerent spei, Washingtonianae Academiae instituendos traderent. Nos autem pro certo habemus, Dilecte Fili Noster, Episcopos eosdem studiose Nobis obsecuturos in re quacum singularum dioecesium exploratissima utilitas est conjuncta. Iidem enim clerici sacerdotio initiati et ad sua reversi quodcumque libeat Episcopis sacerdotale munus illis conferre, ea perficient diligentia quam excellentiorem in ipsis praestabunt doctrinae opes quas uberiores Washingtoniae acquisierint.

Suam quoque laudem hic a Nobis habeant Religiosarum Familiarum Moderatores, qui suorum Collegia tironum circum Washingtoniensem Universitatem consederunt, quasi quamdam filiorum coronam qui almam Matrem complectuntur. Hujus enim propinquitatis ea sunt commoda quod ex una parte Collegiorum conspectus Academiam egregie exornat eidemque opinionem auget; ex altera religiosis alumnis, qui domi studia doctrinarum colunt, Academia et praestantiorum magistrorum copiam praebet et cultum exquisitiorem si qui Athenaeum celebrare velint. Quae probe considerentes Nos, quibus maximae est curae ut qui in sortem Domini vocati sunt sanctitatis et doctrinae cultu evadant operarii inconfusibiles, recte tractantes verbum veritatis, *Collegia ejusmodi singulari benevolentia complectimur, ceterosque Religiosos Antistites hortamur ut idipsum, omni nempe remoto regularis disciplinae detrimento, efficiendum curent.*

Illud quoque jucundum fuit abs te accipere Episcopos Universitatis moderatores rationem, provido consilio, iniisse qua, incolumi sane religiosa disciplina, vel ipsis Religiosis Foeminis faciliora redderent altioris doctrinae

beneficia quibus utilius versentur in puellis instituendis.

Quae hucusque scribendo persequuti sumus in aperto ponunt Nos laudatae Catholicae Academiae incrementis summa quadam voluntate studere. Plane enim intelligimus quantum ad Catholican doctrinam vulgandam defendendam, ad provehendam gentium humanitatem possit Catholica studiorum universitas quae quidem celebritate atque auctoritate floreat. Tueri igitur ipsam et provehere idem prorsus esse videmus ac perutilem dare operam cum religioni tum civitati.

Auspex divinorum munerum Nostraeque testis benevolentiae Apostolica sit Benedictio quam tibi, Dilecte Fili Noster, Rectori, Doctoribus, alumnis Washingtonianae Universitatis amantissime in Domino impertimus.

Datum Romae apud S. Petrum in praeludio diei sacrae Infanti Deo a tribus Sapientibus adorato, anno MCMXII. Pontificatus Nostri non.

PIUS PP. X.

[TRANSLATION]

To Our Beloved Son, James Gibbons, Cardinal Priest of the Holy Roman Church of the Title of Santa Maria in Trastevere, Archbishop of Baltimore, Chancellor of the Catholic University of America.

PIUS X POPE

Beloved Son, Health and Apostolic Benediction:

By no means surprising or unexpected is the steady and vigorous growth of the Catholic University which, located at Washington, the capital city of the American

Republic, built up by the offerings of the Catholic people and invested by the Apostolic See with full academic authority, is now become the fruitful parent of knowledge in all the sciences both human and divine. Knowing, as We do, the faith and generosity of the Catholics of America, We had not the slightest doubt but that through their efforts this newly established home of Christian wisdom would quickly win for itself an honorable name and a place among the foremost institutions in your country. None the less gratifying, however, was the information on this subject which you lately sent Us by letter, not only because it was highly pleasing to have the statement from you personally, but also because you gave Us assurance in regard to a matter We have so deeply at heart, to-wit, that in this noble seat of learning the finest culture is thoroughly united with purity of faith, in such wise that the students, both clerical and lay, are trained in the truths and practice of religion and in the various branches of science as well. We have, therefore, good reason to congratulate, first of all, you, Beloved Son, to whose solicitous and provident care We ascribe the prosperous condition of the University, then also the other Bishops of the United States who so ably assist you in the administration of the University, and finally the Rector and the Professors whose teaching and devotion to their work have produced such splendid results.

But, as you yourself acknowledge, the University is still hampered and its full development retarded through lack of resources. Hence the necessity of appealing to the loyal generosity of the faithful, of which you have already received striking proof and which you would again call to the aid of this highly useful institution during a further period of ten years. We praise, as on a former occasion We praised, your foresighted design whose success and beneficial result for the University is

guaranteed by the prompt responsive liberality of your American Catholics; nay, We are confident that even those whose readiness to give is limited by the slenderness of their means, will nevertheless gladly contribute their share—the more so because from the University as the source may rightly be expected all those advantages for Christian education which flow out through our Catholic schools to enrich the intelligence with knowledge and to strengthen the heart in the practice of virtue.

We take this occasion to renew the exhortation given by Our Predecessor of happy memory Leo XIII, who, in writing to you on June 12, 1901, urged the Bishops of North America to send to the University from each diocese some specially chosen clerical students whose ability and eagerness for learning would give more than ordinary promise of success in their studies. We are quite certain, Beloved Son, that the Bishops will readily comply with Our express wish in this matter from which each diocese will derive beyond doubt the greatest benefit. For these clerics elevated to the priesthood and returning to their respective dioceses will, in any position which the Bishops may assign them, discharge their duties with an earnestness all the greater because of the deeper and wider knowledge they will have acquired at Washington.

In this connection also We bestow deserved praise upon the superiors of the Religious Orders whose houses of study are established at the University, forming as it were a circle of devoted children around their cherished mother. This grouping indeed is of mutual advantage: the Colleges add to the adornment of the University and enhance its prestige, while on its part the University affords the religious who, along with their own studies, may follow its courses, opportunity to profit by the teaching of the ablest professors and attain more thorough

knowledge. Carefully considering these relations and concerned above all that those who are called to the service of the Lord should by growth in holiness and knowledge become *workmen that need not to be ashamed, rightly handling the word of truth,* We regard these Colleges with special favor and We exhort the Superiors of other religious orders, while preserving intact their regular discipline, to establish similar institutes.

It was furthermore a pleasure to learn from you that the Bishops who are directors of the University had, with prudent foresight, devised a plan whereby the teaching Sisters also, without in any way slackening the observance of their religious rules, might more easily enjoy the advantages of university study and thus attain greater efficiency in their work of educating girls.

What We have thus far set forth makes it plain that We are fully determined on developing the Catholic University. For We clearly understand how much a Catholic university of high repute and influence can do towards spreading and upholding Catholic doctrine and furthering the cause of civilzation. To protect it, therefore, and to quicken its growth, is, in Our judgment, equivalent to rendering the most valuable service to religion and to country alike.

As an omen of God's favor and a token of Our own good-will accept the Apostolic Benediction which We most lovingly in the Lord bestow upon you, Beloved Son, as also upon the Rector, the professors and the students of the Catholic University.

Given at St. Peters, Rome, the eve of the Epiphany; 1912, the ninth year of Our Pontificate.

PIUS X. POPE.

THE HOLY FATHER'S LETTER

To the Sovereign Pontiff, Pius X, is due and is hereby expressed grateful acknowledgment for the Letter which he has been pleased to send to the Cardinal Chancellor and through him to the Episcopate, the clergy and the Catholic people of this country, in behalf of the University. And since the interests of Catholic education in the United States are so closely bound up with the University's welfare, we have no hesitation in voicing here the heartfelt thanks which all our teachers owe the Holy Father for this manifestation of his sovereign good-will.

Terse and straightforward, the words of the Pope need no comment to bring out their meaning. Everyone who reads them carefully will at once realize that they are the highest endorsement that could be given the University and the strongest guarantee of its success. They show as clearly as words can show that the Holy Father, in the midst of innumerable cares, fully realizes the necessity of building up an institution which shall serve as a bulwark of the Catholic Faith in this country. As he recognizes the splendid opportunities that lie before the Church in America and at the same time the serious problems that confront it, he also points out, with the foresight and earnestness of Chief Pastor, the most effectual means of profiting by the opportunities before they pass away and of solving the problems before they take on the shape of graver difficulties. And since he is plainly aware of the paramount importance of education in developing the life of the nation, he consequently insists that the University, as a center of Catholic education, shall be made worthy and capable of exerting an influence which is as vital to the public weal as it is essential to the growth of religion.

The whole tenor of the Letter, moreover, defines quite clearly the position of the University as a creation of the Holy See. For while the Pope in express terms com-

mends the efforts and generosity of all who have come to its support or devoted themselves to the administration of its affairs, he further brings to view the fact that it is a pontifical university. And this means not only that it owes its original foundation to papal enactment and exercises its academic rights in virtue of papal grants, but also that it is and will continue to be, in a very special manner, an institution in whose progress and success the Pope takes an immediate interest. As declared in its Constitution, he is its supreme head, and Pius X now makes it plain that this headship has a practical significance. *Incrementis summa quadam voluntate studere* implies much more than a general desire to see the University prosper or a mild complacency in what may be done to further its growth. These words state openly that the Pope himself is bent on making that growth vigorous, and therefore by implication, that all who do their share towards this result are giving him their co-operation in practical form.

This expression of the Holy Father's resolve will surely elicit thankful appreciation. It amply recompenses the friends of the University for their endeavors and, in particular, for their loyal support during the unpromising time of adverse circumstances. But it is also for them an encouragement of the most welcome sort to know that they are striving in accordance with the purpose of the Holy Father and carrying the work forward under his leadership. No better assurance could be given them that they are moving in the right direction, and no plainer evidence that in strengthening the University, they are adding to the strength of Catholicism itself.

Significant also is the emphasis which the Pope lays on the University as a center of unification. There are indeed many forces at work in the cause of religion and of Catholic education, and in spite of drawbacks and difficulties of every kind, a splendid system of schools has

been organized and these are naturally bound together by one common purpose and are animated by the same spirit of devotion to the Catholic Faith. For this very reason, it is needful to consolidate their efforts and to secure for them a still greater measure of success by planning their work harmoniously and by training the workers in the spirit and in the means of earnest cooperation.

This is the more necessary because of various external influences that tend, or even openly seek, to thwart our endeavors and to divert our schools from their original purpose. If we cannot consent to have our children educated in schools which eliminate morality and religion, we surely cannot afford to admit into our own schools any element that would in the least interfere with their frankly Catholic character. In other words, it would avail us little to boast of the number of our pupils and the zeal of our teachers, if at the same time we allowed untoward influences to permeate and dominate the teaching. And it would surely be no great consolation to our Catholic people to know, after all their generous sacrifice, that they were bearing the burden of a Catholic system of schools, yet reaping no specific advantage.

It will not be denied that in the field of general education considerable progress has been made not only in raising the efficiency of each school, but also in articulating the entire system of schools, with the result that an intelligent cooperation is secured all along the line. But the chief agency in bringing this about is the university, which determines the ideals of education, elaborates its methods and provides the teachers with the training they need. In this way, the university, whether under private management or under the control of the State, is sending its influence throughout the whole system; and it is therefore not surprising that the views of life, the principles of action, the social aims and aspirations which are developed in the university should find their practical ap-

plication in college and school. This is "affiliation" in the most significant sense of the word, for it makes the child in the grades no less than the graduate student a product of the university in what is most essential for mental and moral formation.

Parallel, but with quite different ends in view, is the normal relation between the Catholic University and all our Catholic schools. It was never intended that the University should be detached from the other elements of our educational system, or that it should passively and patiently await the gradual improvement of the preparatory schools as the condition of its own development. On the contrary, as Leo XIII repeatedly declared and as Pius X now reiterates in the plainest possible terms, the University is to be the center and source of vitality for all our institutions. Whatever they need becomes at once its need, and whatever it can accomplish towards the betterment of educational work must forthwith turn to their advantage. If the number of its instructors increases, this is not alone for the students within its halls; if additions are made to its buildings and equipment, these are not simply to carry on its own work of instruction. Each new feature of its growth and each expansion of its activity is a benefit in which all our teachers and through them all our people and their children have a right to share. As a consequence, whatever may come to the University in the shape of endowment, whether large in amount or small, is really given to all our schools and to every one who is interested in their progress. Each parish and each home, however distant it may seem, is none the less benefited by the growth of the University and therefore indebted to those who assist the University to widen its sphere of usefulness.

The Holy Father has carefully brought out the several phases of activity by which the University renders manifold service to Church and country, and the agencies

through which it meets the most urgent needs. He rejoices in particular at knowing that the students, while pursuing the courses which equip them intellectually for their various careers, are also instructed in their faith and in the duties which it imposes. This union of culture with religious and moral training is education in the truest sense; it is the main purpose for which the University exists and the essential aim of all our Catholic schools. As the pupil passes on from parochial school through high school and college to the University, he finds new departments of knowledge, new subjects of study prepared for him by the constant advance of science. But at each step forward he also finds one and the same Catholic belief, now presented in simpler statements and again in formulas more technical and exact, yet always proclaiming the changeless truth and the abiding law of Christian life.

It has often been pointed out, and surely with regret, that many of the non-Catholic higher institutions of learning surround the student with an atmosphere in which faith can hardly survive. So far as this is the case, it would obviously be dangerous for a Catholic student to enter such an institution. But it will profit us little to criticize and warn unless we provide the remedy. If it is a misfortune that those who have been educated under Catholic auspices in our elementary schools should seek their later education in non-Catholic colleges, the logical course is to build up our own University so completely that it will not only equal, but in every respect surpass those other institutions. In no other way can we reap the full benefit from our preparatory schools or do full justice to the unselfish teachers by whom those schools are conducted.

Those who most keenly realize the difficulties of the situation, and its opportunities as well, are the clergy who have done and are doing so much for the mainte-

nance and improvement of our schools. They were the pioneers in this field and it was primarily through the success of their labors that the University became a possibility and a necessity. Quite naturally, therefore, the earliest efforts of the University were devoted to providing advanced courses in the ecclesiastical sciences, while instruction in the other departments subsequently established is also of great utility to clerical students. Noting these advantages of university training, the Holy Father expresses his desire to see them enjoyed by a large and representative body of ecclesiastics who will afterwards be a credit to the University by their efficiency in the work of the priesthood.

From his earnest exhortation on this point, excellent results will follow; and among them assuredly not the least will be a clearer perception of the scope, the spirit and the needs of the University, together with an understanding, obtained by personal experience, of what it is striving to do for Catholic education. The ecclesiastic of course has in each department of theological science a field sufficiently large to occupy his time and call out his best endeavors. He understands also that what he learns is not merely for his own profit, but for the instruction of those who will be confided to his care. He is by vocation a teacher, and while he is concerned to know thoroughly the doctrine that he has to impart, it is equally necessary that he should know how to impart it in the most effectual way. The very fact that what he studies is the "sacred science," far from lessening the need of correct method and form, makes that need more imperative. And if so much stress is laid on the preparation of those who are to teach the ordinary school subjects, as much at least may be expected of those who are engaged in "rightly handling the word of truth."

This applies especially to the members of the Religious Orders, whom the Pope so warmly commends for estab-

lishing their houses of study at the University. Whether their calling be to preach the doctrine of religion to the people or to give Catholic youth a collegiate training, they have a deep and practical interest in the whole educational movement. They have shown plainly that they understand the importance of cooperation in order to carry on that movement and ensure its success. And they have further given proof of their confidence in the University and of their sympathy with its aims, by locating on its borders and sending their students to its courses.

Some of these communities bring with them traditions of learning that date back to the medieval time and thus establish, as it were, a continuity between the University and the great *Studia* which sprang up and flourished in the golden age of Catholic education. Others again have been founded in response to the varying needs of more recent times and with a special view to conditions in our country. That all, the older as well as the younger, should find themselves at home on the grounds of the University, shows how well the spirit and the substantial elements of Catholic education have endured through centuries, and how vigorous is the religion which can maintain itself amid environments that differ so widely. No better illustration could be given of the vitality of the Church and of her power of adjustment to successive phases of human progress.

In the latest accessions to the group of religious communities that surrounds the University, the Holy Father recognizes with evident pleasure the Sisterhoods whose members are consecrated to the work and the duties of the school. Their presence here and their eagerness to profit by university instruction may truly be regarded as one of the most promising features of the actual situation. As they represent that portion of the field in which the educative process makes the greatest demands on the teacher and affords the fullest opportunities for develop-

ing the pupil aright, it will readily be seen how much depends on their proper formation. Through them the influence of the University is extended to the foundations of our school system and consequently to every Catholic home. What is done for these teachers is a service which the University gladly performs in behalf of the children, their parents and their pastors. It is in some way a return for the generosity of our people in supporting the University. And it certainly is a form of cooperation towards the attainment of the worthiest ends.

The Sisters College had its origin in the desire of the religious themselves to pursue their studies at the University, where a more congenial atmosphere surrounds them than they could find elsewhere and where their occupations as students are naturally combined with their duties as religious. Along with instruction in the academic subjects which they are to teach in their schools, they are trained in the science and art of education with Catholic principles for their guidance. They are enabled to see more clearly what the Church has done for education and what they are expected to do in order to realize their own ideals, to follow the directions of the Holy See and to make each of their schools an element of strength in our educational system.

The University, on its part, could not undertake anything more thoroughly in keeping with its purpose, nor could it assemble a body of students more intensely devoted to the furtherance of its aims. It has, therefore, welcomed the Sisters, and as far as possible has supplied them with the needed facilities. But these facilities should speedily be enlarged if the University is to avail itself of this opportunity of accomplishing a great good, and if it is to correspond adequately with the zeal which the communities have manifested. The Sisters College should be so planned and constructed as to provide ample accommodation in the way of residence and full equip-

ment in all the requisites of serious study. It should be, in a word, a home in which every religious will feel that she is welcome and a source of knowledge which will be open and helpful to our Sisters in every part of the country.

Now that the Holy Father has shown himself so favorable to the project, its success is assured. With his blessing and approval, the Sisters College appears in a new light. It is not only a cherished hope of our teachers and an important addition to the University's organization; it is, moreover, an institution in whose development the Pope is interested. He is pleased to encourage it from the very outset and he will surely be gratified at its progress. And if for every word in his Letter, the Catholic people of the United States owe him their heartfelt thanks, his recommendation of the Sisters College must in particular meet with a grateful response.

Thus, in concise, but explicit language, the Holy Father has set forth the needs and the possibilities of the Catholic University as a whole and of its most vital elements in detail. Thereby he has indicated plainly the line of duty that clergy and laity are to follow. Recalling with well deserved praise the liberality of our Catholic people, he again centers upon the University their loyal efforts and their generous support; he appeals to all to unite their endeavors in building up the University on a scale commensurate with its importance for the Church and for the welfare of America.

Throughout his Letter, indeed, the Pope has in view those larger services which are expected from the University as an influence for good in our civil as well as in our religious life. To all our citizens the Church has a message of truth and an admonition in behalf of righteousness which she speaks out of her age-long experience. But her voice, to be heard, must appeal to those interests which are of prime importance to the na-

tion. Among these, unquestionably, education holds a high place, if not the highest. It is consequently through her educational agencies that she can most effectually reach those who are not of her fold. They, too, must be be led to see that the prosperity and the security of our country depend upon its fidelity to those moral principles which are inculcated in our Catholic schools. And they must further be helped to realize that the best citizenship is that which is based upon religion with definite teaching and practical observance. However attractive other ideals may be and however promising of individual advantage, it is none the less certain that the safety of the commonwealth is bound up with the cause of religion and hence of religious education.

The Pope's solicitude for the growth of the University reveals at the same time his earnest desire for the progress of this country in all those things that make for integrity and for the cultivation of virtue in private and in public life. Wherever the tendency appears to overlook these things or to exclude them from education, the necessity of agencies like the Church and the Catholic school becomes more evident. Hence the importance which the Holy Father attaches to the development of the University; hence also the significance of his words: *tueri igitur ipsam et provehere idem prorsus esse videmus ac perutilem dare operam cum religioni tum civitati*— "to protect it, therefore, and to quicken its growth is, in our judgment, equivalent to rendering the most valuable service to religion and to country alike."

EDWARD A. PACE.

EDUCATION OF THE LAITY IN THE MIDDLE AGES

Chapter III

REVIVAL UNDER CHARLEMAGNE AND ALCUIN

Alcuin held the office of scholasticus in the Cathedral school of York when he was invited by Charlemagne to assume charge of the Palace School. His fame as the great schoolmaster of Britain to whom numerous scholars from the Continent resorted for instruction and formation, had undoubtedly reached the imperial court before Charlemagne met him in Italy, about the year 780. Two years later the negotiations were completed for his transfer to the Continent, and his installation as "Master of the Palace School."

The Court then resided at Aachen, and when Alcuin arrived with his three companions and assistants, he found an eager group of pupils awaiting him. The king and queen, their two sons and three daughters, the king's sister, Gisela, the courtiers and scions of noble families then connected with the Court, came anxiously under his tutelage. Alcuin with the aid of his assistants, succeeding not only in meeting the requirements of this heterogeneous class of pupils, but, furthermore, inflamed them with a real love for learning, and an enthusiasm for extending its delights to others. The School of the Palace steadily increased in the number of its pupils, and attained a worthy fame throughout Europe. Those seriously in search of knowledge, along with those ambitious for positions in the royal service, endeavored to enter its classes, and, in consequence, many of the most learned and distinguished men of the time were educated there. Among the students are recorded the names of Einhard,

the biographer of Charlemagne,[41] a layman who received his earlier education in the monastery of Fulda; Riculf, who became archbishop of Mainz; Arno, the archbishop of Salzburg; and Theodulf, bishop of Orleans.

The king had found in Alcuin a rare counselor as well as instructor, and because of his devotion to learning and his confidence in Alcuin, ardently embraced a plan for the restoration of schools throughout the realm. With the Palace School as head of the system, he sought to revivify all educational institutions down to the elementary or parish schools. For this end, in 787, he addressed a capitulary to the abbots of the monasteries, and to all the bishops of Frankland, expressing his regret over the decline of letters, and exhorting them to promote the spirit of study and the work of teaching in their respective communities. The decree is preserved in the form of a letter to Baugulf, the abbot of Fulda.[42] From the context it appears that the bishops were included in the decree, but in all probability a different form of notification was sent to them. Charlemagne's concern for a stricter observance of monastic discipline, a more widespread devotion to the study of letters, and the art of teaching can be seen from the text of the capitulary which is here reproduced.[43] The translation is, with some modifications, that of J. Bass Mullinger.

"Charles, by the Grace of God, King of the Franks and of the Lombards, and Patrician of the Romans, to Baugulf, Abbot, and his whole congregation, also to our faith-

[41]Migne, Pat. Lat. XCVII

[42]Migne, Pat. Lat. XCVIII, 859; Monumenta Germaniae Historica: Legum II, Capitul. I, 79. Boretius.

[43]"Karolus, gratia Dei Rex Francorum et Longobardorum, ac Patricius Romanorum, Baugulfo Abbati et omni congregationi, tibi etiam commissis fidelibus oratoribus nostris, in omnipotentis Dei nomine amabilem direximus salutem. Notum igitur sit Deo placitae devotioni vestrae, quia nos una cum fidelibus nostris consideravimus utile esse, ut episcopia et monasteria nobis, Christo propitio, ad gubernandum commissa, praeter regularis vitae ordinem atque sanctae religionis conversationem, etiam in litterarum meditationibus, eis qui donante Domino discere possunt,

ful committed to his care, in the name of God Almighty, friendly greeting. Be it known to your devotion already pleasing to God, that in conjunction with our faithful we have considered it useful that there be in the bishoprics and monasteries, by the favor of Christ committed to our care, besides the observance of the regular life and the practice of holy religion, literary studies, each to teach and learn them according to his ability and the divine assistance. For as the observance of the rule promotes good morals, so diligence in learning and teaching gives order and elegance to sentences, and those who desire to please God by right living ought not to neglect to please him by right speaking. For it is written: 'By thy words thou shalt be justified, and by thy words thou shalt be condemned.' (Matt. XII, 37.) And although right doing be preferable to mere knowing, nevertheless, the knowledge of what is right precedes right action. Everyone should, therefore, strive to understand what he desires to accomplish, and this understanding will be the fuller in proportion as the tongue in praising Almighty God is freer from error. If false speaking is to be shunned by all men, how much the more is it to be shunned by those who have been chosen for this alone—that they

secundum uniuscujusque capacitatem, docendi studium debeant impendere. Qualiter sicut regularis norma honestatem morum, ita quoque docendi et discendi instantia ordinet et ornet seriem verborum, ut, qui Deo placere appetunt recte vivendo, ei etiam placere non negligant recte loquendo. Scriptum est enim: 'Aut ex verbis tuis justificaberis, aut ex verbis tuis condemnaberis.' (Matt. XII, 37.) Quamvis enim meluis est (sit) bene facere quam nosse, prius tamen est nosse quam facere. Debet ergo quisque discere quod optat implere; ut tanto uberius quid agere debeat, intelligat anima, quanto in omnipotentis Dei laudibus sine mendaciorum offendiculis cocurrerit lingua. Nam cum omnibus hominibus vitanda sint mendacia, quanto magis illi secundum possibilitatem declinare debent qui ad hoc solummodo probantur electi, ut servire specialiter debeant veritati. Nam cum nobis in his annis a nonnullis monasteriis saepius scripta dirigerentur, in quibus quod pro nobis fratres ibidem commorantes in sacris et piis orationibus decertarent, significaretur, cognovimus in plerisque praefatis conscriptionibus eorumdem et sensus rectos et sermones incultos: quia quod pia devotio interius fideliter dictabat, hoc exterius, propter negligentiam discendi, lingua inerudita exprimere sine reprehensione non valebat. Unde factum est ut timere inciperemus ne forte, sicut minor erat in scribendo prudentia, ita quoque et multo minor esset

be servants of the truth! During recent years we have often received letters from different monasteries informing us that at their sacred services the brethren offered up prayers on our behalf, and we have observed that the thoughts contained in these letters, though in themselves most just, were expressed in uncouth language, and while pious devotion dictated the sentiments, the unlettered tongue was unable to express them aright. Hence there has arisen in our minds the fear lest, if the skill to write rightly were thus lacking, so too would the power of rightly comprehending the Sacred Scriptures be far from fitting, and we all know that though verbal errors be dangerous, errors of the understanding are much more so. We exhort you, therefore, not only not to neglect the study of letters, but to apply yourselves thereto with perseverance and with that humility which is well pleasing to God, so that you may be able to penetrate with greater ease and certainty the mysteries of the Holy Scriptures. For as these contain images, tropes, and similar figures, it is impossible to doubt that the reader will arrive far more readily at the spiritual sense according as he is better instructed in learning. Let there, therefore, be chosen for this work men who are both able

quam recte esse debuisset in sanctarum scripturarum ad intelligendum sapientia. Et bene novimus omnes, quia, quamvis periculosi sint errores verborum, multo periculosiores sunt errores sensuum. Quamobrem hortamur vos litterarum studia non solum non negligere, verum etiam humillimâ et Deo placitâ intentione ad hoc certatim discere, ut facilius et rectius divinarum scripturarum mysteria valeatis penetrare. Cum autem in sacris paginis schemata, tropi, et caetera his similia inserta inveniantur, nulli dubium est quod ea unusquisque legens tanto citius spiritualiter intelligit, quanto prius in litterarum magisterio plenius instructus fuerit. Tales vero ad hoc opus viri eligantur, qui et voluntatem et possibilitatem discendi et desiderium habeant alios instruendi. Et hoc tantum ea intentione agatur, qua devotione à nobis praecipitur. Optamus enim vos, sicut decet Ecclesiae milites, et interius devotos et exterius doctos castosque bene vivendo, et scholasticos bene loquendo; ut quicumque vos propter nomen Domini et sanctae conversationis noblitatem ad vivendum expetierit, sicut de aspectu vestro aedificatur visus, ita quoque de sapientia vestra, quam in legendo seu in cantando perceperit, instructus, omnipotenti Domino gratias agendo gaudens redeat Hujus itaque epistolae exemplaria ad omnes suffragantes tuosque coepiscopos et per universa monasteria dirigi non negligas, si gratiam nostram habere vis."

and willing to learn, and who are desirous of instructing others, and let them apply themselves to the work with a zeal equalling the earnestness with which we recommend it to them. It is our wish that you may be what it behooves the soldiers of the Church to be,—religious in heart, learned in discourse, pure in act, eloquent in speech; so that all who approach your house in order to invoke the Divine Master or to behold the excellence of the religious life, may be edified in beholding you and instructed in hearing your discourse or chant, and may return home rejoicing, and rendering thanks to God Almighty. Fail not as thou regardest our favor to send a copy of this letter to all thy suffragans and to all of the monasteries."[44]

One could scarcely expect saner advice as to the means of accomplishing the revival in the chief educational institutions, the monasteries and episcopal schools. Men were wanted who had "et voluntatem et possibilitatem discendi, et desiderium alios instruendi." At the same time Charlemagne obtained at Rome a corps of instructors in singing, grammar, arithmetic, whom he brought to Frankland and sent to several monasteries to assist in carrying out the reform.[45]

Other capitularies came forth as, for instance, those of 789 and 804, in explanation of the means to be adopted in order to comply with the imperial demands. These were addressed to the monks and the secular clerics, and affected the manner of their discipline, studies, and preparation of candidates for orders; but a capitulary of 789 has an especially interesting order in regard to the elementary school. It says that every monastery must have its school, and there boys are to be taught grammar, arithmetic, singing, music, and the psalter.

[44]Mullinger, Schools of Charles the Great, 97. New York, 1911.
[45]Jaffé, Monumenta Carolina, 343. (Bibliotheca Rerum Germanicarum, IV.)

The books placed in their hands are to be of correct composition, and to be kept in good condition. This regulation appears under the chapter "De ministris altaris et de scola," and is as follows:—

> "Sed et hoc flagitamus vestram almitatem (altitudinem) ut ministri altaris Dei suum ministerium bonis moribus ornent, seu alii canonici observent eorum ordines, vel monachi propositum consecrationis. Obsecramus, ut bonam et probabilem habeant conversationem, sicut ipse Dominus in evangelio praecepit: 'Sic luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent patrem vestrem, qui in coelis est:' ut eorum bona conversatione multi protrahantur ad servitium Dei. Et non solum servilis conditionis infantes, sed etiam ingenuorum filios aggregent sibique socient. *Et ut scolae legentium puerorum fiant;* psalmos, notas, cantus, compotum, grammaticam per singula monasteria vel episcopias, et libros Catholicos bene emendate (emendatos); quia saepe dum bene aliquid Deum rogare cupiunt, sed per inemendatos libros male rogant. Et pueros vestros non sinite eas vel legendo vel scribendo corrumpere. Et si opus est evangelium et psalterium et missale scribere, perfectae aetatis homines scribant cum omni diligentia."[46]

Another capitulary of 802 enjoins that "every one should send his son to study letters, and that the child should remain at school with all diligence until he should become well instructed in learning."[47]

The exact extent of the observance of these decrees can perhaps never be determined. How many monasteries, not previously conducting schools, were led to do so in compliance with the orders of the king is impossible to tell, owing to the condition of the records of the time, but the following facts lead one to infer that there was a

[46]Migne, Pat. Lat. XCVII, 517.

[47]"Ut unusquisque filium suum litteras ad discendum mittat, et ibi cum omni solicitudine permaneat usque dum bene instructus perveniat." Capitula Examinationis Generalis, 12. Mon. Ger. Hist. Legum, II, Cap. I, 235. (Boretius.)

rather general obedience to authority in this respect. In a few years the court had moved to many different places, from Aachen to Thionville, thence to Worms, to Mainz, and finally to Frankfort; Alcuin and others had many opportunities to inspect the monasteries far and near, and to ascertain their observance of the orders, and when, in 796, he retired to the monastery of Tours, he expressed no dissatisfaction over the results of the plan of reform.

On the other hand, sufficient evidence remains to show that in many of the dioceses a real restoration of schools took place, and a movement resulted which meant much for the establishment of secondary and elementary schools. In the diocese of Orleans the bishop Theodulf, a former pupil of the Palace School, and apparently Alcuin's successor as state minister of education, endeavored to carry out all the details of the capitularies affecting education. He made his episcopal school the equal of any in the realm, and, in a capitulary addressed to the clergy of his diocese, embodied a famous decree on the establishment of elementary schools—a decree which will reappear in many later Church councils, and which was for a long time erroneously attributed to the Sixth Ecumenical Council of Constantinople, held in 681. The priests of city and country were ordered to have schools for the children of their parishes, and to instruct the little ones in all charity, remembering that "they that are learned shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity." They were also forbidden to exact fees from the pupils or to accept any remuneration except what might be voluntarily offered by the parents. The decree follows:—

> "Presbyteri per villas et vicos scholas habeant. Et si quilibet fidelium suos parvulos ad discendas litteras eis commendare vult, eos non renuant suscipere et docere; sed cum summa caritate eos doceant, atten-

dentes illud quod scriptum est: Qui autem docti fuerint, fulgebunt quasi splendor firmamenti: et qui ad justitiam erudiunt multos fulgebunt quasi stellae in perpetuas aeternitates. Cum ergo eos docent, nihil ab eis pretii exigant, nec aliquid ab eis accipiant; excepto, quod eis parentes eorum caritatis studio sua voluntate obtulerint.''[48]

In canons I and II of the capitulary the learned bishop gives a beautiful exhortation to the clergy to renew their piety and their devotion to study. ''Oportet vos et assiduitatem habere legendi, et instantiam orandi. * * * Haec sunt enin arma, lectio videlicet, et oratio, quibus diabolus expugnatur: haec sunt instrumenta quibus aeterna beatitudo acquiritur: his armis vitia comprimuntur: his alimentis virtutes nutriuntur.''[49] The office of teaching is placed in the most inspiring and stimulating light. ''Hortamur vos paratos esse ad docendas plebes.'' The faithful also are admonished lest they be found wanting in their duties towards the children, and the latter throughout their entire period of instruction must be held to the practice of obedience and all Christian virtues.

These free parish schools established by Theodulf encouraged the bishops and nobility to found and to endow institutions for gratuitous education. In some of the monasteries it was customary to accept fees from the scholars of the exterior school, and gradually these schools became rather distinguished for the number of wealthy pupils they received. The poor, in consequence, were loath to attend them. A striking protest was raised against this practice in the monastery of Tours by Amalric, archbishop of the diocese. Since the time of Alcuin the ''schola externa'' had greatly developed, and the material possessions of the monastery made it one of the richest in France. The prelate wanted to see all possible barriers to the reception of the poor removed, and in 843

[48]Migne, CV, 196.
[49]Ibid., canon II.

gave the monks a generous donation to be used for the maintenance of the poor students. Charles the Bald confirmed his action for free education by a capitulary.[50]

William, the abbot of St. Benigne, in the same century opened in his monastery a free school where the scholars were boarded and clothed gratuitously. The general sentiment was that an education could not be bought, nor learning taxed. The abbey of St. Peter, in Salzburg, bore this inscription over its portals: "Discere si cupias, gratis, quod quaeris, habebis,"—a line from the poem of Alcuin, "De via duplici ad scholam et cauponam."[51]

Other bishops throughout France followed the example of Theodulf and commanded priests to give free instruction to the children of their parishes, or they emulated Betto, the bishop of Langres, who founded public schools in his episcopal city and diocese.[52] Some slight record of their various endeavors is found in the decrees and canons of the provincial councils and diocesan synods of that century. In the council of Chalons-sur-Saone, held in 813, an unmistakable effort was made to continue the movement begun by Charlemagne, both for the benefit of the clergy and the laity. The third canon of that council reads:

"Oportet etiam, ut sicut dominus Imperator Carolus, vir singularis mansuetudinis, fortitudinis, prudentiae, justitiae, et temperantiae praecepit, scholas constituant, in quibus et litteras solertia disciplinae, et sacrae scripturae documenta discantur: et tales ibi erudiantur, qui-

[50]Maitre, Les Ecoles Episcopales et Monastiques, 49, 203.
[51]Migne, Pat. Lat. CI, 757; Mullinger, 134.
[52]Of Betto, Muteau says: "Ce fut dans les dernières années du VIII siècle seulement que Betto, évêque de Langres, le bienfaiteur de Saint-Etienne, 'establit dans Langres et dans son diocèse des escholes publiques et des maistres pour enseigner la grammaire, la rhétorique et l'arithmétique, l'interprétation des escritures saintes, la musique et le plain chant et aultres arts libéraux. L'on adjoute que par les mêmes ordres du roy l'on y dressa une espèce d'académie avec privilesges et exemption pour les exercices militaires, comme de tirer l'arc et de l'arbaleste, de manier une espée et un bouclier, en un mot, de s'exercer aux armes.' Extrait d'un ancien manuscrit cité par François Gauthier dans sa notice histor. sur le collège de Langres." Les Ecoles et Collèges en Province, 23.

bus merito dicatur a Domino: 'Vos estis sal terrae:' et qui condimentum plebibus esse valeant, et quorum doctrina non solum diversis haeresibus, verum etiam antichristi monitis, et ipsi antichristo resistatur: ut merito de illis in laude ecclesiae dicatur: 'Mille clypei pendent ex ea, omnis armatura fortium.' "[53]

A council of Paris, convened in 829, did not hesitate to suggest to Louis the Pious, the successor of Charlemagne, that to perpetuate the traditions of his father in regard to education, and to further his own projects, the most feasible plan would be to found three or more public schools in important centers of the Empire. The monasteries were evidently not sufficient for the needs of the time in the field of higher learning, and Churchmen were anxious that a movement so conspicuously inaugurated as that of Charlemagne should be continued under better circumstances. The memorial of the bishops to the emperor contains their suggestion. "Similiter obnixe ac simpliciter vestrae celsitudini suggerimus, ut morem paternum sequentes, saltem in tribus congruentissimis imperii vestri locis, *scholae publicae ex vestra auctoritate fiant*: ut labor patris vestri et vester per incuriam, quod absit, labefactando non depereat. Quoniam ex hoc facto et magna utilitas, et honor sanctae Dei ecclesiae, et vobis magnum mercedis emolumentum, et memoria sempiterna accrescet."[54]

The church of Rheims was governed in the middle of this century by the learned archbishop Hincmar, who in his directions to the deans and clerics appointed to assist him in the canonical inspection of the parishes showed a special solicitude for the school. Each pastor was expected to have a cleric with him who could teach in the school and assist in the services of the church. "Si habeat clericum, qui posset tenere scholam, aut legere

[53]Hardouin (Acta Conciliorum), IV, 1032. Paris, 1714.
[54]Mansi, Con. Coll. XIV, 599.

epistolam, aut canere valeat, prout necessarium sibi videtur.''[55]

The archbishop of Orleans in 858 had legislated to the same effect. In the canon which he had promulgated it can be seen that the priest was responsible for the training of the school teacher, and the character of the education supplied by the school. ''Ut unusquisque presbyter suum habeat clericum quem religiose educare procuret. Et si possibilitas illi est, scholam in eccelsia sua habere non negligat: solerterque caveat, ut quos ad erudiendum suscipit, caste sinceriterque nutriat.''[56]

Herardus, the archbishop of Tours, in that same year, 858, issued a similar decree:—''Ut scholas presbyteri pro posse habeant, et libros emendatos.''[57] In all of these canons of councils, and capitularies of bishops, the parents and sponsors of children are reminded of their duty to rear and properly to educate the young. The capitulary of Louis the Pious, which appeared about the year 825, seems to have been the model for many that came later. It reads: ''Ut parentes filios suos, et patrini eos quos de fonte lavacri suscipiunt, erudire summopere studeant: illi, quia eos genuerunt et eis a Domino dati sunt: isti, quia pro eis fideiussores existunt.''[58] That of Herardus of Tours required this attention from the parent and godparent, even towards the very young. ''Ut patres et patrini filios vel filiolos erudiant et enutriant: isti quia sunt patres, et isti quia fideiussores.''[59]

The council of Rome, called by Pope Eugenius II in 853, acted upon the question for the direction of bishops of the universal Church. Learning that devotion to letters and the sciences had fallen away in certain places, the bishops stipulated that in all the dioceses and parishes a sufficient number of teachers should be established

[55]Capitula presbyteris data, XI. Mansi, Con. Coll. XV, 480.
[56]Mansi, XV, 506.
[57]Hardouin, Acta Con. V, 451.
[58]Migne, Pat. Lat. XCVII, 550.
[59]Hardouin, V, 452.

who would assiduously promote the study of the liberal arts, and the doctrines of the Church. Canon XXXIV contains this decree:—"De quibusdam locis ad nos refertur, non magistros, neque curam inveniri pro studio litterarum. Idcirco in universis episcopiis, subjectisque plebibus, et aliis locis in quibus necessitas occurrerit, omnino cura et diligentia habeatur, ut magistri et doctores constituantur: qui studia litterarum, liberaliumque artium ac sancta habentes dogmata, assidue doceant, quia in his maxime divina manifestantur atque declarantur mandata."[60]

This great mass of legislation on the part of the Church and the State was not without its immediate effect in the monastic, episcopal, and parish schools. In the first mentioned the effect can best be seen when under Louis the Pious, the schools for externs became established by law, and when with their great growth and expansion of courses, the episcopal or cathedral schools were overshadowed, and less patronized by those who intended to prepare for the secular priesthood. Of this enactment and its consequences we shall treat later. For the present we may remark with M. Ravelet as an indication of the conditions existing before the law went into effect: "The description of the abbey lands of St. Victor, at Marseilles, drawn up in 814, contains mention of the sons of farmers who were then in the school, and the terms of the Council of Vaison and of the Council of Limoges, in 1031, tend to prove that the hypothesis of a student refusing to embrace the priesthood, after having profitted by the teaching of the schools, was fully admitted. Neither must we imagine that the schools attached to the country churches of this period were simply seminaries. Little girls frequently attended them, and the Bishop of Soissons, in 889, orders that they be kept apart from the boys."[61]

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[60]Hardouin, V, 61.
[61]Ravelet—Blessed John Baptist De La Salle, 14. Paris, 1888.

CATHOLIC UNIVERSITY EXTENSION WORK IN TEXAS

Those who have undertaken to provide Catholic education for Catholic children in the older and more thickly settled portions of the country are carrying a heavy burden. The task of collecting money, of erecting and equipping schools and of providing teachers is met at the outset and each day brings its added burden in connection with the upkeep of the school, fuel bills, janitor's services, heating and lighting, teachers' salaries, besides the many questions involved in running a large school, such as, pleasing the parents and the children, keeping the standard of the work so far above that of the neighboring public schools as to escape the captious criticisms of the ignorant, the work of co-ordinating the schools as a whole so that each school may take its proper place in the Catholic educational system of the country. Nothing but the sincere conviction that Catholic schools are indispensable for the temporal and eternal well-being of our children could induce our pastors and teaching communities to undertake so difficult and frequently so thankless a task. But it is in the newer and more sparsely settled portions of the country that the difficulty connected with the work of Catholic education reaches the highest level.

Texas has a population very little larger than that of Massachusetts, with an area thirty-two times as large. More than two-thirds of the population of Masachusetts resides in 45 cities of more than 10,000 inhabitants; there are only 482 villages of less than 1,000 inhabitants. Whereas in Texas only 611,495 inhabitants live in 19 towns of more than 10,000 inhabitants and there are some 1,500 villages in the state with less than 1,000 inhabitants. Of course a very large proportion of the popula-

tion resides on isolated farms. These figures, taken from the census of 1910, are very far from revealing the relative difficulty of providing Catholic schools for the children in these two states, for the population of Massachusetts is nearly half Catholic, while in Texas the proportion of Catholic to non-Catholic population is as one to thirteen. Moreover, it should be remembered that the little villages in Massachusetts are connected by a system of trolleys, whereas in Texas they are widely scattered and are provided with very limited means of communication. In the diocese of San Antonio, which comprises over 90,000 square miles, there are not 100,000 Catholic inhabitants. And if five children be allowed to the family, we have an average of only one Catholic family to every five square miles.

Under circumstances such as these one might suppose that our teaching communities would content themselves with teaching the mere rudiments. Throughout the state the Sisters in many instances were the pioneers of the Church. They built schools out of their own slender resources and gathered together the scattered children of Catholic parents and prepared the soil for the erection of mission churches. They were often for long intervals without the ministrations of religion, carrying on their work under the hard conditions imposed by poverty. But, in spite of all this, we find the Catholic schools in Texas eager to take their place in the front ranks of the Catholic schools of the United States. For some years many of the Sisters have been pursuing with credit correspondence courses carried on by the Catholic University of America. Last summer they had more than their proportion of teachers in attendance at the University Summer School, and this notwithstanding the great distance and the heavy expense involved in travel. Several of their academies and high schools are about to affiliate with the University.

In response to the urgent solicitation of the bishops and the teaching Sisterhoods of the state, I gave, during the Christmas holidays, a series of University extension lectures on the Philosophy and Psychology of Catholic education, in the dioceses of San Antonio, Galveston and Dallas.

I reached Sherman on the 22d of December, where I found a number of the Sisters of St. Mary assembled from the surrounding districts eager to continue the work which they had begun in Washington last summer. From December 26th to the 31st, inclusive, I gave thirty lectures to more than two hundred Sisters who assembled in the auditorium of the Ursuline Convent in San Antonio. The course was formally opened by Bishop Shaw. There were present large representations of the Sisters of the Incarnate Word and the Sisters of Divine Providence, nor did the other teaching communities of the vicinity neglect the opportunity to raise the standard of their teachers. The Sisters of the Holy Ghost, who are devoting their lives to the education of colored children, were present at every lecture, as were also the Oblate Fathers, and the Brothers of Mary, both of whom are conducting colleges for boys in the city of San Antonio, and a number of the parochial clergy. The communities were also eager that their young novices, who were not permitted to leave their motherhouses, should be brought into closer touch with the Catholic University. Arrangements were accordingly made by which I was enabled to lecture in the various novitiates, either in the early morning or in the evening. On Sunday evening Catholics from all the churches in the city assembled to hear a lecture on the Attitude of the Catholic Church towards Science, and a discourse on education by Bishop Shaw.

On the 2d, 3d and 4th of January the various teaching Sisterhoods of Galveston assembled for twelve lectures

at which the Bishop and several of the clergy were present. The Knights of Columbus arranged for two public lectures on Catholic education on the evenings of the 3d and 4th, which were well attended.

I reached Dallas in time to begin lectures on the morning of the 6th. Conditions were very unfavorable. The weather was the coldest experienced in many years; the temperature was down in the neighborhood of zero; there was a strong north wind. Moreover, an epidemic of spinal meningitis was raging in the city, which caused all the schools to be closed. The doctors urged all who could to remain within doors. But in spite of the cold and the danger to their health, not a Sister absented herself from the lectures, and it should be remembered that here, as in the other cities, many of the Sisters traveled several hundred miles to be present. The faculty of Dallas University and several of the parochial clergy attended.

The teaching communities who have undertaken the heroic work of providing Catholic education for the little ones of Christ in Texas are not daunted by difficulties which would seem insurmountable to any one who was not filled with zeal for the salvation of souls and for the spread of the saving truths of the Gospel. Efforts such as these must produce a rich harvest in the near future.

The Catholic laity will be amply rewarded for their courage and generosity. They have their full share of the public spirit which animates their fellow citizens and to which the state owes the wave of prosperity which has reached it during the past few years. Galveston has risen from her ruins. Undaunted by the terrible disaster of a few years ago, she has built around herself a splendid sea-wall which will guarantee her immunity from the winds and waves in the future. The new causeway connecting the island with the mainland is nearly

completed. Fine hotels recently erected bear witness to the confidence of the people in the future of the city.

I have contrasted Texas with Massachusetts and it is only fair to add that while both states have grown rapidly during the past twenty years, Texas, which at the beginning of the period had a population no larger than that of Massachusetts, according to the census of 1910, exceeds her by 530,126. Judging by the zeal and the character of the work that is now being done by the Catholic schools in Texas, we have every reason to believe that the foundations which are being so well laid will soon support the splendid edifice of a thoroughly organized Catholic school system. Of course there is much to be done in this as in other fields of Catholic education. Diocesan superintendents must be trained for their work. The curriculum and methods of the parochial schools must be perfected. High schools, academies, colleges, and seminaries need to be more closely articulated so as to provide a complete education for every Catholic child in the land. Our Catholic schools in Texas, or elsewhere, can ill afford to content themselves with elementary work or with preparing their children to enter state schools where all the fruits of their labor are sacrificed in an atmosphere that is hostile to religion and frequently dangerous to morality. In all this we have every assurance that Texas will not lag behind other portions of the country.

THOMAS EDWARD SHIELDS.

A TRIPARTITE AID TO RELIGIOUS EDUCATION

(Concluded)

PART III

In literature we have the ideal; in history, the practical. History is a record of what men have done, good or evil, inspired by motives of patriotism, ambition, or greed. The object in studying it should be, not only to broaden the mind by a general insight into the past of all ages and countries, but to instill into the hearts of the young a just appreciation of what is true and good, to inspire them with an abiding love of native land, and an admiring veneration for the galaxy of heroes that helped to form history, and to help them to appreciate more fully the manhood which lies within every one of them.

In many cases, history is a bugbear. Observation will convince us that those who do not take naturally to history are those who do not read. The dislike may arise from the manner of presentation. Texts are filled with hard, dry, matter-of-facts; they teem with unimportant dates, which, if required, are phonographically rolled out, and, unlike the cylinder, retain no lasting or useful impression.

If we regard history as a succession of events, and attach importance to them as such, then, the method by which we require them to be memorized is the proper thing. But, if we regard history as a chain of events caused by men, and knowing that cause is prior to, and more important than, effect, then, history should be studied biographically. What men *were* is of more importance to the student than what they did. Can we not judge a man by his actions? If so, then all the heroes of history are worthy of admiration. But we surely hold that the value of an act is determined by its motive;

that no matter how outwardly sublime, or how much was dependent on the act, that motive alone is entitled to consideration before God; and to do acts that will have weight with Him is the one reason why man has been placed upon earth. This lesson is of such importance that the child-mind is impressed with it in the second query of the simple Catechism. Motive lies at the very foundation of character. Such being our aim, history should be a consideration of character, causing inspiration and emulation for the noble, disgust and abhorrence for the ignoble.

The futility of trying to secure a biographical sketch of each noted character in history is easily recognized, and the plan, though desirable, may not seem feasible. Still, a little is better than none, and the teacher can supplement the work in no small measure by being himself a storehouse of biographical lore, emphasizing traits of character that are applicable to everyday life. To produce a deeper impression, outlines of the same can be written on the board as a subject of composition, leaving room for outside research. Again, by abstraction, certain desirable traits can be drawn from the lesson and be considered apart in the form of composition. In this way, besides teaching history, and supplying ourselves with fertile subjects, we are encouraging personal research, forming habits of observation, and creating a healthful tone of mind by inspiring high and noble thoughts. At all events, let history be Catholic in tone and character. Let each lesson bear with it some incentive to uprightness of conduct, or, as St. Francis de Sales would call it, "a spiritual nosegay."

As the history of our own country is studied at a time when habits of thought and conduct are being formed, a thorough acquaintance with the lives and motives of our heroes cannot but have a beneficent influence. It naturally begins with the discovery of America. As in the

natural sciences, so in history, a just pride in our Faith and its practical results can be aroused by calling to attention the Catholic names and ideals of the early discoverers of America.

The world today is ready to honor Columbus; it glorifies the hero and his achievement; but after its own fashion, it sees not below the surface and is silent as to the Inspirer whence came the faith, the fortitude, the perseverance to dare and do for souls what men claim was done for gold. Can we not here instill a vocational thought? Nothing could be more inspiring, at this juncture, than to extol the sublimity of a life given to the conquest of souls. The life of Columbus, likewise, illustrates the transitoriness of human glory, and the ingratitude of the world. The world has not changed in this respect since the time of Columbus. The accepted of today are frequently the rejected of tomorrow. Let us here teach that God alone is constant; that He is the sure reward; that if a cup of water given in His Name will receive its recompense, the reward must be very great for those who devote their whole lives in giving to others the means of receiving the life-giving water of grace. The legend of St. Christopher, or the impulse which led St. Francis Borgia to forsake the world, cannot but impress the youthful mind with the emptiness of this world, and the utter folly of being one of its votaries. Though we hope hereby to secure laborers for the vineyard of the Lord, and though we do not expect other than the "chosen few" to respond, still, the same lesson can be used to supplement our frequent admonition that those who are destined to live in the world can, and should make God their Master by using the goods of earth as stepping-stones to higher things, making eternity an end and time a means.

Following Columbus, we naturally come to consider explorations. Here Catholicism abounds; the conquest of

souls is evident. The trail of the saints is distinguishable from that of other explorers who left their own names to blazon to posterity the work they accomplished. How different the missionaries, who sought to hide their own names and to glorify God by giving each newly found place a name connected with heaven. Let us teach that America is Catholic from pole to pole, from ocean to ocean, as is evident from the names that dot the country, proclaiming in silent eloquence that religion alone led to the most important discoveries and subsequent explorations. Such sentiments are necessary to refute, at least mentally, that assumption born of bigotry, that Catholics are at best mere foreigners. If religion makes for nationality, and pioneers' rights for possession, then the country is ours beyond dispute.

In connection with the early missionaries, dealing as they did with the Indian, an opportunity is presented for suggesting the distinctive idea of Catholic charity. As we know, one of America's greatest sins in the past is her unjust treatment of the simple-minded savage. Material restitution at this late day is out of the question, but the attitude of the Church toward the Indian remains unchanged, and she holds out to him wealth infinitely greater than that which he has lost. In our little way, we can help by establishing a class society for the propagation of the Faith, and having the pupils contribute monthly or weekly their mite. Urge them to give from their own allowance, teaching that:

"Not what you give, but what you share;
For the gift without the giver is bare;"

explaining that merit accrues according to the measure of personal sacrifice entailed by the giving. Apart from the material help to missions, which will be at most as a drop in the bucket, we are attaining something greater —the formation of the habit of giving, a most necessary one for men at least. The fault with most men is not

a want of generosity—who are more so?—but a lack of habit begotton from failure to practice, which in the last analysis can be traced to want of thought.

Coming back to men and deeds, we find in our own history in every epoch, names of men with salient traits of character. We can point to Washington as the highest type of disinterested patriotism, of fidelity to duty—a most necessary lesson in every day and phase of life. Less prominent, equally helpful in the noble cause, is Catholic Robert Morris who gave gratuitously of his millions to help the Colonial Army when in dire straits. The treachery of Arnold shows to what depths man can descend when nourishing the cankerworm of pride aroused by wounded feelings. Lincoln teaches a truth that we all know, but possibly put too little into practice, when he says: "I was often forced to my knees with the firm conviction I had no other place to go." What a lesson, if thoroughly imbibed, to weather the storms of life! Let us go farther, and not have our pupils wait until extreme necessity forces them to seek Divine aid, but teach that he who prays in time of calm, will not want in time of trouble. The Confederate leader, General Lee, exemplifies fidelity to principle; and his career shows that a man must abide by his conscience, erroneous though it be. A host of sterling names is to be found in every era of our country; many of them Catholics who have been among the most fearless in every war. By the concerted action of our Catholic privates during the Spanish-American War, the unpatriotic A. P. A. was relegated to the shades whence it sprang. Lessons as these are to be emphasized in order to inspire a love of Faith along with love of country, showing how Church and State are united in perfect harmony.

Each section has its own particular celebrities with whom the young should be familiarized, but the one lesson to be learned from all in general is: that no State

can thrive on past achievements; that nations must advance in the moral order as well as in the physical. The dependence of material prosperity on civic virtue can easily be attested by examples. To do so, we need not to go back to antiquity; the nations of modern Europe, which were once the leaders of chivalry and enterprise, have lost all prestige in abandoning the source of these qualities. That moral disorders enervate the body needs no proof; then, what is true of the individual, must be true of the body politic when such disorders are general.

In dealing with general history, the student will not fail to note that the Church has been a factor in its formation. The most important period of civilization is from the birth of Christ to the time of the so-called Reformation. The martyrs were not only "the seed of the Church," but were likewise the nucleus of the later development in history. Assuredly, every teacher of this period uses the martyrology to show the perpetuity of the Church, her impregnability, and the fulfilment of the Divine promises. Equally important, if not more so, is the lesson epitomized from the martyrs: that God requires in our day, not death, but life; that to live for Christ is as glorious as it is to die for Him; that the living necessarily precedes the dying.

The Church, likewise, is prominent in mediæval history by reason of her Popes and the Papal Power. The beneficent influence of the Popes is patent in the fact that to them is due the restraining and the civilizing of barbaric tribes; hence, the saving of Europe. By Papal intervention, many a war was averted between Christian princes. In these days of mock peace tribunals, the above can illustrate the necessity of Papal independence, the futility of striving for international peace when the Vicar of the Prince of Peace is fettered and ignored in a question of such vital importance. Is *the Apostleship of Study,* with its mighty arms of prayer, flourishing in our

schools as a substitute for the erstwhile Papal Zouaves?

Filial love!—is it on the wane?—or, are we drifting into the ways of certain elders who, living wholly in the past, see nothing good in the present? However, it is a lesson which we never cease to inculcate; it is second only to the love of God; and indeed, the love of God is not, where the love of parents is not. Beautiful and inspiring examples of filial love—if any are desired apart from the example of Christ Himself—are found in history, ancient and modern: Coriolanus at the gates of Rome; Epaminondas; "the jewels" of the widow of Gracchus; the sainted king of France, with that beautiful thought of his no less sainted mother; our own Garfield who publicly honored his mother at his inaugural, when he took her by the hand and repeated aloud: "To this lady, I owe what I am today." All great men have felt and said the same. In fact, we must impress our boys and girls with the fact that true nobility of soul has its root in filial love and respect; and that the age of twenty-one is merely a legal status; that in the moral order, the time for parental admonition is unlimited.

Do we wish to illustrate the truth that happiness is to be found only in the possession of a good conscience? Let us draw the conclusion while the class is under the spell of Napoleon, so appealing, especially to the boyish worship of the heroic. Where do we find him really happy; where, truly great, but in doing good while a prisoner on the island of St. Helena? If we could have looked into his heart, we would have found a happiness akin to that of which he spoke, reborn in its memory, away from the turmoil of empires and the intrigues of men. How forcibly it brings out the truth:

> "Kind hearts are more than coronets
> And simple faith than Norman blood!"

The root of all our work lies in having our pupils culti-

vate their wills. History is a record of will power in its varying phases; but frequently the main force of the will is conspicuously absent—the will to conquer self. Alexander the Great is, possibly, the most glaring instance. But let us use all that come within our scope to impress upon ardent imaginations the truth of Milton's words: "He who reigns within himself and rules passions, desires, and fears, is more than a king."

Will power, properly cultivated, will prove the truth of the assertion that a good Catholic is by that fact a good citizen, and patriotism is one of the many virtues that flourish in our schools. To foster it, we need not have flag-days, or make the air resound with the lusty shouts of " 'Tis the Star-spangled Banner." External signs are no proof of internal virtue, unless the outward act is born of the inward principle. We must show that patriotism is not of the mouth, but of the heart; that the true patriot in time of peace, is he who observes his country's laws—the man whose will is his own in the proper sense of the word.

As our children pursue their history, and find therein the names of men that are venerated because of their worth, let them understand that there are countless others—nameless noblemen—who are no less entitled to the glory which their leaders enjoy; that they too were imbued with the same lofty principles; that intention, and not merely action, makes for greatness in a man. Few in this world are called to lead spectacular lives; few gain, fewer still merit, recognition; but true greatness, real heroism, is the God-given heritage of all, and is attained when character is rightly formed—character, which has its inception, and comes down the ages in Divine effulgence, from the Man of men—the God-man, our Lord and Savior. What further inspiration, what better, can be drawn from the study of profane history?

As character is the chief thing in life, and is largely in-

fluenced, if not wholly, by environment, the school is but the supplement of the home, and can do but little, if proper home influence is wanting. There, and about it, the child imbibes the day-by-day history which is recorded, and sometimes is made, by the press. Now, we know that the secular paper is often a pernicious agent in the hands of the young. Talk as we may against the indiscriminate reading of the daily news, we cannot stem the evil, and might possibly augment it by arousing curiosity in unsuspicious minds. What we must do, is to provide an antidote for the poison in the shape of the Catholic press. Here lies a duty that must appeal to all lovers of the Church. Have we not a duty here? Are we not laboring to give faithful children to Mother-Church? In the Catholic press lies the solution of the problem to a great extent.

At no time is the development of our press more urgent than now. We have read with dismay and surprise of the sufferings of the Church in distinctively Catholic countries, and all echo the sentiments of *America* when its Editor, writing of the woes of Portugal, cried, "Good God, are there no men?" The situation causes no surprise; the lack of men was explained by the Sovereign Pontiff when he said: "The real strength of the enemy lies in the apathy of the good." Active, sympathetic Catholics are in demand for the service of the Church. True, God is on the watch-tower; but He has ever decreed that human means are not to be despised; and the homely adage fits in here: "God helps those who help themselves."

We have with us today the men of tomorrow. We send them forth with right ideals of living, from the ideals must emanate the practical. Ideals, to live, must grow; to grow, they require a life-giving substance. Physical life demands nutrition. Is the spiritual self-existent? Where will they meet with the necessary conviction of

right, the exposition of the vagaries of the day, but in a Catholic paper? What Catholics, apart from those who read a Catholic paper, did not think Ferrer a martyr? In the present Italian-Tripolitan War, how garbled has been the daily news; how insistent to show that the Holy Father sanctioned wholesale robbery that the Cross might rise above the Crescent.

We must do our share to induce our older pupils to read the Catholic press. The leading periodicals can be read in class; an historical society can be formed in which current information can be discussed as gleaned from the Catholic paper; subscriptions can be obtained in clubs; and a start in the right direction attained.

If we contribute our mite towards extending the influence of the Catholic press, we will, in our limited sphere, do not a little to assist our Supreme Pontiff in realizing the fulfillment of his message to the world—his clarion note—"to restore all things in Christ."

BROTHER JULIAN, C. F. X.

Louisville, Ky.

THE UNIVERSITY AND THE STATE[1]

The tribune commanded him to be brought into the castle and that he should be scourged and tortured: to know for what cause they did so cry out against him. And when they had bound him with thongs, Paul saith to the centurion that stood by him: Is it lawful for you to scourge a man that is a Roman, and uncondemned? Which the centurion hearing went to the tribune and told him saying: What art thou about to do? For this man is a Roman citizen. And the tribune coming, said to him: Tell me, art thou a Roman? But he said: Yea. And the tribune answered: I obtained the being free of this city with a great sum. And Paul said: But I was born so. Acts of the Apostles, XXII, 24-28.

To the thoughts toward which I would now direct your attention, this passage from the twenty-second chapter of the Acts of the Apostles may not inappropriately furnish an introduction, inasmuch as it emphasizes an often unnoticed phase of the life of the great Doctor of the Gentiles—his relation to the Roman State—and in particular, what is more directly to my present purpose, pictures him as born to the rights of citizenship. From the graphic account of his heroic labors conveyed to us by these same Acts and from the noble doctrine of his immortal epistles we know further that, while his life's course lay not in the devious ways of Roman politics and he wrought and died in a cause which was, in the passing judgment of the day, not popular, nevertheless his great aim to conquer the world to the theology of Christ, but proclaimed him the better, more serviceable citizen, the more in accord with the social good of the Empire. His citizenship, in any event, was native and not adoptive, and it ministered as could none other to a need which all states are predestined to experience.

Wellnigh nineteen centuries have passed since St. Paul contrasted his own status with that of the tribune, and to-day in the greatest of modern democracies a Faculty of Theology is commemorating the Apostle as its

[1]An address delivered before the University on the Feast of the Conversion of St. Paul, Jan. 25, 1912.

patron. This great hero of nascent Christendom still lives in this academic body and through its agency, yes, through the entire structure of the University of which it is the principal part, speaks his saving message of redemption and regeneration.

That St. Paul's lessons of virtue and grace, of duty and justice, of eternal reward and everlasting punishment, of man's proneness to evil and God's mercy to guide in the ways of blessedness and peace—that these should find an exponent is not novel or of noteworthy significance; from apostolic days to the present time the Christian pulpit has unceasingly heralded, as in duty bound, a body of truth which, after all, is but the truth of Christ.

Singularly notable, however, it is that as we clothe ourselves with the personality and inspiration of our great patron and extend his influence from the School of Theology to every department of scholastic activity, thus making religion a supreme and controlling factor in all our scientific endeavor, we stand out in singular contradistinction to modern university policy in America; we are openly at variance with an attitude toward religion so common that departure from it is viewed askance: and even more worthy of remark, because so unmarked that it risks appearing paradoxical, is the fact that this our truly Pauline spirit in university training alone accords with the true genius of America, it alone can claim academic citizenship as to the manner born, and all rival systems, whatever be their present pretentions, are not of native stock.

That our position in American university life, giving as we do a primacy to religion, is a distinguishing one, needs no comment, but to demonstrate that our Catholic theological character only stamps us as all the more truly American, may serve some good purpose. Such an argument may well receive the countenance of a Church

and a pulpit. It is calculated to renew in all of us inspiration to give ourselves generously to the great work in which the University is engaged: it suggests another and not a weak encouragement to loyalty to our holy faith: and for students who love their country at the same time that they love their Church and their God, there are few considerations better suited to move them to follow the good advice long ago given to university men—by one who would marvel to hear himself quoted in these surroundings—"to love God and stand by the good cause and use their time well."

That ours is a Catholic University everything connected with this institution clearly testifies. Founded by a Sovereign Pontiff and the hierarchy of the American Church; relying for its support on no subsidies of government but solely on the generosity of a Catholic public; blessed and prospered by the great Pope who called it into existence and by his venerated successor under whom it has realized so large a measure of success and effectiveness; unfailing in loyalty to the See of Peter and in devotion to Catholic truth; inspiring its every aim and achievement with purest Catholic principles; it is a worthy member of that august circle of *Studia Generalia* created by papal authority to promote science and defend religion. We need not, in fact, to specify its Catholicity, look beyond the ceremony at which we assist, for only in a Catholic University and only in one that is Catholic in reality as well as in name, is a Faculty of Theology the corner-stone of the entire scholastic edifice, with theology enthroned in its proper place—the place that Bacon assigned it—as queen of the sciences, and all things regulated and governed by the spirit of faith which that Faculty symbolizes.

At the same time, our University has what we may call a secular aspect—it is in intimate relations with our country. It could not be otherwise. The University is

established in the United States; its student body gathers from our numerous commonwealths to acquire knowledge and nourish the sacred flame of faith and prepare for worthy citizenship. The expressed mind of the Holy See in its erection was to foster learning and piety and thus effect here in our own day and through a long future the civic amelioration wrought so bountifully in other lands by celebrated schools which owe their existence to the Church. *"Incyltaeque istius reipublicae bono consulentes," "ad Patriae vestrae decus augendum";* thus do the earliest fundamental laws enacted in our behalf by the illustrious Leo XIII determine one of the primary, clearly defined purposes of the University and make it certain that we have a relation to the State as well as to the Church.

We have a right then to the high title with which we were decorated by pontifical authority, a title that speaks at the same time of Church and of country—the Catholic University of America; and this right becomes especially evident and unassailable when, regarding our Alma Mater from the viewpoint of patriotism, we discover that she is national and American precisely because she is Catholic and religious: that her fidelity to God and to the Church and the religious atmosphere which gives her so distinctive a character are the surest guarantees that she can claim a place in American life by innate, inherent right; that she is in fullest accord with the real genius of our country.

But is this view a correct one? What says the genius of America of such a university system as that whose advantages are at our command, in which Christianity is given a permanent, predominant place and is made of paramount importance? Is this system really and manifestly in consonance with the origins, the aspirations, the exigencies of national life? Is the assertion that this Catholic University of America sets forth the genuine

ideal, from the American national or patriotic point of view, of what a university must be, a sober statement of fact, or is it a mere enthusiastic claim that can be supported only by fictitious, elaborated arguments drawn perhaps from what ought to be, but having no sound basis in what is or has been—much less in what will be?

For an answer to these questions we must consult the spirit of the nation. And none can challenge our course if, to hear its oracles, turning a deaf ear to the misrepresentative utterances of passion and prejudice and ignoring the transient leadership of individuals who speak but for themselves and for their hour, we listen only to the voice of the people as expressed in abiding tradition and in the permanent, essential postulates of the system of government which that people has created.

The oracle of American tradition is unambiguous. It announces that the United States of America was begotten and born and nurtured in religion. The same high purpose—a winning of new lands to God and Christianity—that had furnished a professed motive to the daring voyagers who first claimed the continent for God and king, led and sustained more positively and explicitly the hardy pioneers who laid the foundations of our republic in the early English settlements along the Atlantic sea-board. Differ with them as you will as to their concept of what religion meant, condemn if you will their narrowness and uncharitableness, but see you must that everything in their civic organization declares Christianity to be the ultimate, directing force in their social as in their individual conduct. We behold the patent proof of the predominance of religion and of its universal, practical application to life, in a thousand details—in the very purpose which strengthened so many to brave the perils of a wilderness, in their theocratic systems of government, in their codes, in their schools of every degree, and most of all, some would

say, in their uncompromising intolerance. Perhaps no one has more correctly and succinctly described the ideal of those fathers of America than Webster when he said that they "sought to incorporate the principles of Christianity with the elements of their society and to diffuse its influence through all their institutions, civil, political and literary."

The colonies became a nation and the religious spirit remained in control. It made itself heard in the Declaration of Independence, which is something more than a mere affirmation of the rights of man and contains a solemn, reverent recognition of the Creator and an humble profession of trust in His Providence; in the Articles of Confederation, in which the Great Governor of the world inclines our legislation to just decisions; in the Ordinance of 1787—to this day the basis of all enactments in the vast territory reaching from the western boundary of the thirteen colonies to the Mississippi River—which solemnly proclaims, as an accepted axiom, that religion is "necessary for good government and for the happiness of mankind"; in the Constitution of the United States which guarantees freedom of conscience, and which, in forbidding religious tests for office and in prohibiting the establishment of any Church by the State, only evidences that the active exhibition of religious zeal by many Christian bodies rendered such tests and such establishment impossible. Opinion of the most authoritative kind, and especially the debates conducted in every state previous to the ratification of the Constitution, make it clear that nothing was more beside the purpose of those who gave effect to that basic law than any thought of dethroning Christianity or lessening its influence on national life. Justice Story, whose fitness as an interpreter none will deny, goes even farther; he holds that "an attempt to level all religions and to make it a matter of state policy to hold all in utter

indifference, would have created universal disapprobation, if not universal indignation."

Conditions, indeed, were such that it was not necessary that statute or constitution should clothe Christianity with formal authority. It spoke to the people in a more compelling language than that of any human law-book—in the voice of the Most High God, in the unbroken habits of two centuries, in their own most sacred convictions of religious and national duty. None, who was entitled to speak in America's name, questioned its holy power. None held that it could be disregarded or made less all-prevading that it had always been. The people continued to believe, with a great expounder of the Constitution, that they stood in the line of conveyance, that what they had received from the fathers was to be transmitted as well as enjoyed, and that not the least of their obligations was to communicate to the future the sacred tradition which had been to them a source of strength and benediction.

We are aware, however, that traditions occasionally embody error and in time yield to truth, or it sometimes happens that lapse of time and alteration of circumstances divest them of all sacredness save such as attaches to things ancient. They may remain venerable, but they cease to be authoritative. Is this religious tradition, to which all the past of America witnesses, of such a character, so that it too must be discarded in the march of modern ideas? Must it give way in a new century to another and contrary principle? It cannot be. This tradition is more than the voice of the past, true and persuasive though that voice must ever be, in this instance, in the ears of all Americans. It is more even than interest in a professed creed. That it drew its inspiration primarily from religious sentiment we may well believe and admit; but the public, national consideration which Christianity enjoyed was due also to a

firm persuasion—which, eternally valid, will never lose its force, which will be as urgent a thousand years from now as it was when Puritans made the law of God the law of the land in Massachusetts and William Penn in his more liberal colony shut the door of preferment to unbelievers—the persuasion so well expressed in the oft-quoted words of Washington, that "of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports," and that "reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

This persuasion, justified by the verdict of all time, by history and reason, by theory and practice, by the convictions of a believer like Washington and by the admissions of a chief of agnostics like Spencer, applies with all its significance to every form of government, but it is especially pertinent to ours. If wise men, with Taine, always tremble for the future before the spectacle of a people without faith, in a democracy the dire portent of such a spectacle is unspeakably magnified. There popular opinion is vested with more than kingly omnipotence. It sits as a high tribunal before which all questions must sooner or later be brought for final decision. It compels the passage of new and vital legislation; it colors existing statutes; it bends a judiciary to its will; it declares foreign war; it maintains or imperils domestic peace. Naught is too sacred to escape its touch; it can profane the sanctuary of the family; it can subvert norms of right and wrong; it can transform the law from a conscience-guiding rule of civil conduct into an odious restriction of liberty, to be evaded if possible. Yet, on the other hand, national security—who can deny it—depends on ready respect for law, on willing reverence for authority, on a correct public sense. Where shall we seek for these? Will it be in a new ma-

terialism, or in an ancient faith? Will it be in shreds of morality, bereft of both authority and sanction, or in a divine teaching that makes man familiar with God and conscience and justice and immortality and accountability beyond the grave, a teaching to which men cannot be faithful who do not hold that all authority is of God and that all laws ultimately derive their binding force from His awful pronouncements? Is it not everlastingly true, true for the future as for the past, that for the security of this republic religion must continue to inform our whole life, that it cannot, even from a purely patriotic point of view, be banished or banned or restricted exclusively to a few hours of the week or to the four walls of a church; that its activity must be made as omnipresent as possible?

Knowing now the tradition and demands of your country, proceed to construct a university that will be truly American, one that will correspond fully with the genius of this republic and contribute to its perpetuation. Call to your aid every resource of wealth and patronage; fill your halls and dormitories with throngs of students; multiply your chairs and faculties till no field of human science is left uncontrolled; let your laboratories follow nature to her most secret retreats, and your historians and philosophers, your men of letters, of law and of medicine delve deep in fact and speculation. You have a university, but it is not American. You make no provision for religion and morality.

Go further, then, if you will, and contrive that some ethical teaching, as men call it, be imparted to those future citizens who are so plastic in your hand. Impress on their receptive minds that it is wrong to do unjustly and to speak falsely, that they must scorn viciousness and live worthily of their manhood. That such teaching can be given, we may not doubt. But to what avail, if you thus ignore the wisdom of all the ages dictating

that morality can not be effectively taught, save on a religious basis? To what avail, if your moral instruction lacks both motive and sanction sufficient to maintain it in the hard stress of life? You still fall short of the American ideal. You proscribe Christianity.

The way to successful realization lies here by the path of tradition. Great has been our progress since the time of St. Paul; great, too, even since the days of the colonists, of Washington, of Story, of Webster. But religion is not changed, nor have steam and electricity worked any alteration in human nature or in the fundamental demands of social life. There is still, as there was of old and as there ever will be, an inevitable duty to inform all our institutions, "civil, political and literary," with the saving, strengthening, steadying principles of Christianity. Sometimes it is sought to explain certain aspects of modern life, particularly in regard to education, by saying that men today are drifting away from religion. If it were so, history teaches that such tendency has never failed to be followed by a religious reaction; but the truth rather is that we are drifting rapidly toward conditions in which Christianity will be more indispensable than it ever was in our nation's past and in which the religion of Christ alone can offer relief. We behold signs of this exigency of religion on every hand—in the home, which is no longer the abiding, inviolable sanctuary of former days; in the relations of class to class, which are far from being governed by the justice, not to speak of the charity and the mercy, of Christ; in the State which is threatened by foes beside whom armed rebellion and foreign hosts appear inconsiderable. Build your university, therefore, if you love your country, in fidelity to its traditions and in wise provision for its future.

For yours is an undertaking the import of which can not be overestimated. The weal or woe of coming days is

yours to forecast. You will form those who in law-court and legislature, in the written and spoken word, in every avocation to which leadership is an appanage, most of all in the character of their daily lives, will have a power not given to all to shape American destiny, to keep it true to what is best in its past and thus save it, or to cast it adrift on a sea of irreligion with a future course that patriotism would not contemplate even in prediction. Nor will your influence be limited to your immediate disciples and those whom they may reach. All men will look to you for norms of education, and sooner or later your example will determine what must be sacred in form and method in schools throughout the land. You will thus be able to control not a few select spirits, but every order and every generation of citizens; you will mould public opinion. You will possess the appalling faculty to extirpate religion from civic life.

Let your construction, then, be truly American. Let it be a temple of science, yes. But let its corner-stone be religion. Let the old reverence for Christ and His teachings be a fundamental lesson to be learned well by all who enter its gates, and to be carried away into the life of city, state and nation. Let the original American idea of school and university live again in your fateful essay.

Thank God, whatever be the misgivings of others as they venture on so high a task, you may proceed in hope and confidence. For yours is an ancient, unchanging and unchangeable religion, the only religion enduring enough to bridge all the centuries of the Christian era and link us with Jesus Christ and with St. Paul, the religion that, in the words of Guizot, brought democracy into Europe, the religion that can withstand all tests and trials whether in a republic or in an empire because it has withstood all. To you is given to invoke the aid of the most venerable and powerful of Christian bodies; the Church whose control of life is more comprehensive and more

insistent than that exercised by any other; whose adherents exhibit a generous, unquestioning loyalty to its teachings; which inculcates reverence for law and respect for authority not only as duties of religion, but by every detail of its marvelous organization; which possesses its own admirable agencies for giving force to the counsels as well as to the precepts of Christianity and extending the active sovereignty of Christ to the hidden motives of human conduct. Through you Christianity in all its vivifying power will course into the arteries of the nation. You, therefore, have a special and incontrovertible title to the honorable appellation, American; you above others are in sympathy with America's past and solicitous for America's future; your students and professors can feel that theirs is emphatically a native citizenship in the republic of American democracy as well as in the republic of American letters; and discerning patriots will bless you, as they do this Catholic University of America, as contributing to the stability and perpetuation of American institutions.

JOHN T. CREAGH.

SURVEY OF THE FIELD

The growing discontent with conditions and results in our public school system should not discourage the friends of public education. This very discontent, voiced by educators in all parts of the country, is on the face of it a good omen. To err is human, and so long as we are conscious of the error of our ways and striving for better things there is hope. Moreover, it is obviously unfair to lay all the evils of our present social status at the door of the school, as some writers on the subject seem inclined to do. That it has its full share of responsibility for the decadence that is evident on all sides may be admitted without thereby making the school the only sinner or even the chief sinner.

SCHOOL NOT THE ONLY SINNER

Cornelia Comer, writing in the *Atlantic Monthly* for December, under the title "The Vanishing Lady," holds up a picture which it is not pleasant to contemplate, but unpleasant things are sometimes wholesome. Judged by our popular novels, a critic five generations hence is supposed to write of us as follows: "During the latter part of the nineteenth century, especially the seventies and eighties, the people of the United States enjoyed a 'Minor Peace' comparable to the famous interval of serenity so-styled in the early history of Christianity. The country was resting and recovering from the terrible strain and losses of the Civil War; when it had once achieved a state of adjustment after the inflation following that conflict, it was fairly prosperous. The tremendous series of scientific discoveries and commercial developments which were to follow, and were to enrich the material, and blight the spiritual life of the land, was only the beginning. The coming corrosion of that cheap wealth, vulgarizing man-

DECADENCE

ners and demoralizing principles, had not even been suspected. If in religion the old ideas still largely prevailed, their austerity was remarkably softened, while yet their man-making merits remained. Life was not yet upon a plutocratic basis, and the virtues of a simpler time still endured.

"We can obtain," this critic might continue, "a vivid idea of the difference between this period and the one immediately following it by studying and comparing two popular fiction writers of the day. During the seventies and eighties Mr. William Dean Howells was certainly the most widely read novelist of the time. He is everywhere acknowledged in contemporary criticism to be a realist of the greatest distinction and accuracy. His output of fiction diminished during the nineties. This period seems to have been the period of great social changes, with results which became apparent soon after the beginning of the twentieth century. From 1900 to 1912 we find the position of popular novelist and acknowledged realist held by Mr. David Graham Phillips. The student will find a close comparison of their novels most instructive. Nothing could serve more clearly to bring out the lightning change that fell upon American life and ideals at this time. In the novels of Mr. Howells we are dealing with a gentle mannered people of high intellectual efficiency, of elevated moral standards, of very sensitive consciences, often of wit and charm. * * * In looking as a whole at the picture of the time which Mr. Howells presents, we are regarding a period whose social life is formed upon and dominated by the tastes, customs, and ideals of people who are cultivated and Christian; people whose aspirations are upward, and whose universe centers outside themselves. In the novels of Mr. Phillips we find an appalling change. * * * His work sold

A CHRISTIAN PEOPLE IN THE SEVENTIES

largely and was widely read. These are facts. Probably there is not a single character in the Phillips novels who would not be pronounced by the Howells characters entirely without the pale. These people eat, drink, work, marry, carry on the world. They do it all as the brutes that perish, asking at each step, 'What is there in it for me?' and asking that only. No following of the Gleam for them! The basis of their social preference is money or power. Their morals are imperceptible. High or low, whether they are climbing or are alleged to have arrived, politicians, artists, business men, professional men, working-women or women of leisure, it is all one. They are frankly pursuing the satisfaction of their personal appetites. Some of them do conceive of this process under the formula of 'seeking self-expression,' but in general it does not occur to them to explain or justify themselves. * * * Undeniably, the characters of these tales convince. They are husky, hardy personalities, active, vital, pushing. One cannot deny that they live—so much as beings can be said to live when they have nothing even remotely resembling a soul. Terrible indeed are these characters and all the more terrible because they do not recognize that they are anything but average, normal citizens. The author has set them forth as he saw them, without comment, which is, as he doubtless intended, the most merciless way. They go greedily about their business as though poets had never dreamed or prophets warned, as though the gentle Jesus had neither lived nor died. If men were indeed but brutes with intellects, thus and not otherwise would they conduct their lives. These people are, to sum it up, as definitely Pagan as the Howells characters are definitely Christian. But they are far from the simple, joyous, quasi-innocent pagans of pre-Christian days as they have been represented by some writers. Their paganism is of

A PAGAN PEOPLE IN THE NINETIES

the low and brutal order that might be expected as the result of degeneration from higher standards. The inference from all this is inevitable. Some where there was an awful break in the orderly evolution of American society. Old ideals of manners, of social intercourse, of the ends of civilized living, went down; new conceptions arose, more materialistic, more selfish, and therefore vulgarized. The historian is bound to attribute this to the swift demoralization always following large accessions of cheap wealth."

However unpleasant this picture, every observer of life in our midst will admit that it is not far from the truth, but there would not be universal agreement as to the cause assigned for this decadence. Large accessions of cheap wealth undoubtedly played a leading rôle in the demoralization, but there are other factors to be taken into consideration, and among these the failure of public education must be included. It should not be inferred, however, that Mrs. Comer believes wealth to be the sole source of the evils complained of. In the closing page of her article she permits us to see ourselves through the eyes of some future historian: "In the early years of the twentieth century the fate of the American people hung in the balance. Only a little way behind them lay the honorable days when character, intelligence, and thrift worked out for individual ease and a refined society. Only fifty years earlier they had waged for an idea one of the fiercest wars ever fought. Possibly that war killed so many of the best youths of the nation as to leave the next generation spiritually impoverished by the loss of their offspring. And it is true that in the meantime cheap wealth had assailed them with its demoralizations, and the nations of Europe had flooded them with alien peoples. But, in judging the failure of America, it must be borne in mind always that theirs was a nation

CAUSES OF DEMORALIZATION

founded upon an ideal, by men who were determined to plant in the wilderness a commonwealth of God. No nation ever had such a foundation laid for it, such a virgin continent given into its hands for an inheritance. It was the unequalled opportunity, never offered to the human race before, impossible to repeat on this globe. Their chance was matchless, wonderful.

A MATCHLESS OPPORTUNITY

"Only one hundred and twenty-five years after they achieved national unity we find them rotting, though not ripe. They were destroying with inconceivable rapidity both their physical and their moral inheritance. They wasted their forests, they gutted their mines; their municipalities were frankly corrupt, their governing bodies less openly so; even their judiciary was under suspicion. All this was the work of cupidity. Lust of wealth had become a mania, an obsession. Greed was epidemic, virulent. They were at death-grips with materialism."

A cloud of witnesses might be summoned to bear testimony to the truth of these pictures, but they need no proof for those who are in touch with the world around them, nor will it suffice to speculate concerning the causes which have brought us into such evil ways. The all-important thing is what are we doing and what can we do to check this movement and save our country from the everlasting shame of a failure such as is here pictured? When the question is asked of serious men their thoughts inevitably turn to our schools. Here lies our hope. Those who have grown old in disbelief, in corruption and in vulgarity are hopeless. Let us save the children. And how may this be done? Through the home? But the home is the thing that stands most in need of saving. Grace seems to have departed from it and the most alarming sign of the times is the rapid disintegration of our home life. The school and the church must come to

CAUSES OF THE DECLINE

the rescue, or all will be lost. And as for the church, what can it do with adults? We may force the children into school, but there are few who would advocate forcing the parents into the churches to receive instruction. And, outside the Catholic Church, the attendance at the Sunday service is meager in the extreme. The school is clearly our chief reliance, and hence thoughtful men are turning to this institution as to the last source of salvation for a nation that has already gone far on the downward way. Under these circumstances it is well that we should examine closely every vital element in our schools to discover each flaw that may be remedied, and each latent force that may be made operative for the cure of our grievous social ills.

UNFORESEEN RESULTS

The public school system of the United States eliminated the teaching of religion in the late forties. Those who stood sponsor for this movement, however, were religious-minded men who would have been horrified could they have foreseen the results of the movement which they initiated. Horace Mann felt keenly the need of system in our schools and saw no way of including in the curriculum the teaching of religion without infringing upon the rights and beliefs of the warring sects of Christianity. He, and others who thought with him, believed that the teaching of religion might with safety be left to the home and to the church, and that the school might confine its efforts to the neutral ground of merely secular education. In the fifties and sixties the teachers in the public schools were men and women who had been trained in schools where religion was the central and dominant element. They kept the school from deteriorating in many respects, but the children who grew up in these schools were not deeply religious. Their knowledge was organized without reference to a Creator or a Redeemer. They felt no need of a supernatural revela-

tion in their lives and refused to consider it as an aid to the mind in investigating the phenomena of nature. In the seventies and eighties these men and women gradually filled the ranks of the teaching profession and gained control of our educational policies. Under their influence, religion was no longer an element omitted from the school curriculum through necessity. The compromise had become an ideal. Religion became a negligible factor in the educational process. Belief in a soul and in immortality rapidly disappeared and materialism, with all its debasing consequences, spread among the children of the nation in the nineties and in the first decade of the twentieth century. If these dates be paralleled with the sketch given by Cornelia Comer, it will be difficult to avoid the conclusion that the policy of banishing religious instruction from the school was, in some measure, responsible for the rapid decline in morals and in culture of which she complains.

COMPROMISE BECOMES IDEAL

The Catholic Church, foreseeing the inevitable result of eliminating the teaching of religion from its place at the center of the educational process, refused to accept the compromise, and in spite of the tremendous difficulties which lay in the way she undertook to build and equip a system of schools of her own. The children of the Church in this country were poor and scattered widely throughout our vast empire. By law the state compelled Catholics to pay their share of the tax for the support of the public school system, and the Church found herself obliged to call upon her struggling children to contribute of their scanty means sufficient to build up and support a Catholic school system throughout the entire length and breadth of the United States. It is only now that non-Catholic educators are beginning to realize the wisdom of the Church's action

ATTITUDE OF THE CHURCH

and to envy her the position which she has won in the educational world.

Frank F. Bunker, Superintendent of Berkeley schools, wrote an article published in the *Sierra Educational News* for December, 1911, on "Co-operation of Church and School," every line of which should be read by all who are studying this problem. We reproduce it here in full:

NECESSITY OF THE RELIGIOUS ELEMENT

"The modern view of education emphasizes its oneness, its unity. Its constituent parts are interesting, but if one be taken from the whole they cease to be vital. There may be a physical training, an intellectual training, a religious training, but there can be no true education if these three phases are not included. Omit but one and the educative process becomes feeble and to the degree to which any one is omitted, the whole is deadened.

"The schools of America have been developed to give intellectual training, and they do their work well. In recent years we are awakening as never before to the physical requirements of the growing child. But in the domain of religious instruction the state tells us to withhold our hands. This important phase of a well-balanced education must be entrusted to agencies other than to the public schools.

"The laws of our land, together with public opinion, prevent state supported schools from exercising any religious influence. While not all of the states have excluded the Bible from the schools, as required by the Wisconsin decision, which holds that the use of the Bible in the public schools and the stated reading therefrom in such schools 'has a tendency to inculcate sectarian ideas and falls within the prohibition of the constitution and statutes of the state,' yet without doubt strictly neutral positions have been maintained by all of the schools of the country with respect to religious matters.

"Though neither religious training nor religious instruction are to be found in our schools, it must not be thought that the public schools neglect the end which religion seeks, viz., the development of a strong moral character. The methods to accomplish this in the schools are indirect rather than direct, that is, through the routine of a well-ordered school, habits of punctuality, regularity and system are cultivated. The mechanical arrangement of a school building to admit heat, light and sunshine; the placing of a child amid dignified and beautiful surroundings are all considered helpful in influencing character. Likewise music, the memorizing of beautiful thoughts and poems have the same objective in view. The methods of teaching also are shaped to place responsibility on the pupil and to develop initiative and self-reliance. Pupil organizations are encouraged because of the belief that they are moral factors of a high order. All of these contribute to the school 'atmosphere,' which the most exacting critic of the American school system must admit is highly moral. But the methods used to secure this result are unsystematic, indefinite and unscientific. France and Japan illustrate the other extreme of highly systematized moral instruction. In short, practice in our own country places stress on moral training; practice in France and Japan places stress on moral instruction. The one emphasizes the educative power of the activities of a school community; the other emphasizes the didactic power of the school.

MORALITY WITHOUT RELIGION

"In this age conditions are rapidly changing. Each day shows a new alignment of the forces of good and evil. Almost hourly we are called upon to draw new moral distinctions. We cannot rest back upon instinct nor trust to the reactions which have become habitual from meeting moral situations in the schools. To secure

DIFFICULTIES ENCOUNTERED

the ability to meet with strength new moral situations, or, what is the same thing, to identify the old moral principle in a new setting, requires, in addition to all of this, something more—the process of conscious analysis applied to moral situations. I am convinced, therefore, that our American schools will find that through the medium of direct moral instruction they can yet greatly increase the efficiency of their work in the field of the moral and the ethical. But when this shall have been accomplished and America shall have added systematic moral instruction to the excellent moral training in our schools, she will have gone as far therein toward the approaches to religion as public opinion and the laws of the country will permit.

"However, in order that the educative process shall be complete and vital, it must minister to the religious need of the individual as well as to the physical and intellectual. Therefore society must look to the home and to the church for supplying that element which cannot be given by the schools.

"The power of the home in grounding the children in religious faith is beyond calculation. No effort of school or society can ever compensate if the home fails in this, its great opportunity. It is not possible to estimate the advantage with which a young man begins life who, at his mother's knee, has acquired the habit of daily prayer; who during his entire life has bowed his head before breaking bread, giving God thanks; and who has gathered nightly with his sisters about the family altar and listened on bent knee while the father asks God's blessing on each member of the household. Society's weaklings and misfits do not come from the ranks of these. But the daily prayer of little children; the words of grace at mealtime; the practice of family worship are becoming obsolete. Except in rare instances these beau-

RELIGION IN THE HOME

tiful customs have disappeared from our homes; and with their passing the home has lost a valuable ally in the nurturing of religious faith.

"It has remained for the church and auxiliary organizations to stand as the only institution which has consistently conserved the religious faith of our people. For those who participate in these activities it offers a hopeful outlook for satisfying the religious need, which is the third element in the complete education of which I have been speaking. It is doubtful, however, whether fifty per cent. of our young people come within the direct influence of the church; which means that not more than one child in every two is receiving anything more than the schools are giving. And this, as we have seen, is limited in its scope to moral considerations alone. We are therefore forced to conclude that for many of our young people the educative process is not complete, and furthermore it is incomplete just where many of us believe it should be the most thorough.

HELPLESSNESS OF THE CHURCHES

"As it is clear that America can look only to her religious organizations for the grounding of our youth in religious faith and for the giving of the religious sanction which underlies the moral training and instruction of our schools, it therefore remains to ask: first, how can the churches make their work more vital and increase their hold on the masses? second, how can the school strengthen the place and position of the church in the community in this work of religious instruction? The discussion of recent years opens the way to the first—securing more time, procuring a better trained body of teachers; substituting concrete situations for abstract generalizations; adapting the spirit of instruction to the spirit of youth; giving as much care to the religious training of the adolescent as the schools are giving in matters secular. These suggestions and many others

which have been offered will help. But we need to go further and consciously seek means to uphold the hands of the church in the community.

"This brings me to the presentation of a plan whereby the school can render signal service, and yet do so without departing from the bounds placed upon it by law and public opinion. I believe that school officials should say, 'we believe so strongly in the value of religious instruction and training in providing a complete and vital education for each child that we are willing on each Wednesday afternoon to excuse for half a day all children in the public schools whose parents desire them to spend that time at the several churches in religious study and worship.' The time of those who do not desire such instruction could be spent profitably at the school in reviewing ground already covered by the class.

AN OLD EXPERIMENT IN A NEW FORM

"The only objection from the side of the schools relates to the time which will be taken from the usual classroom work. While this is all too short, I am confident that the ultimate result in character, in seriousness of purpose, and in attitude towards work would more than compensate. If this is not so, there is nothing in religious instruction and the churches would better close their doors. The only objection which society at large could raise would be the fear that the plan would introduce sectarianism and rivalry; but religious organizations have grown beyond doctrinal differences to such a degree as to place one entirely at ease with respect to this alleged danger.

DISAPPEARANCE OF DOGMA

"There remains to be considered the objections which would be raised by the churches themselves. These would relate only to the difficulties involved in carrying the plan into execution. The chief difficulty would be in

securing a sufficient force of well-equipped workers whose services could be commanded during the time set apart. Each organization would have to adjust its machinery to the new demand in its own way, but the church ought to be resourceful enough to meet such a demand.

"The task of producing an effective character under the present complex conditions of society is infinitely more difficult than ever before. The world of to-day is far more complex than was the world of our Puritan ancestors, and makes infinitely more demands upon its citizens. We sometimes forget that the scene has shifted, that the setting is very different. In the days of our grandfathers there was no servant problem, no slum problem, no business mergers, no caste problem. In short, it is harder to be good to-day than it was in the time of our grandfathers, and those who criticise us for not securing better results fail to recognize that the modern world is more rigorous in its demands and that the problem of training to meet such demands is more difficult than ever before. Recognizing the seriousness of the task, it behooves the church and the school to redouble their efforts to make the work of each increasingly effective. Since in this country there never will be a union of the two, let us seek to bring about a co-operation."

NEW DEMANDS

This article furnishes much food for thought to those who agree with Mr. Bunker as well as those who disagree with him. There is in it a clear perception of the need of religious instruction as an integral part of the educative process. Leaving out religious instruction, not only empties the churches and deprives the child of religious development, but it weakens the whole mental and moral structure. "Omit but one and the educative process becomes feeble; and to the degree to which any one is omitted the whole is deadened." In spite of this

AN IMPORTANT ADMISSION

clear perception, however, Mr. Bunker stops short of a comprehension of the way in which these elements are related in the vital process of the upbuilding of the child's mental and moral life. He would doubtless grant without contention that the ideal situation would link these three elements together by the thousand intimate bonds which naturally lift them into unity. But confronted by law and public opinion, which render it impossible for state supported schools to give an education of this kind, he hopes to have the schools furnish forth an education made up of two out of the three essential elements and still hopes that the third element may be given and vitally related with the rest by having the children attend religious instruction in the churches on one afternoon in the week. This is precisely what Horace Mann hoped would be done at the beginning of the public school movement. He hoped that this instruction would be given on Saturdays and Sundays in the churches and on all days in the home. And in the beginning such instruction was given in the churches and in the homes, but seventy years of experiment with this plan prove that such instruction is wholly inadequate to the situation. You cannot build a live man by developing arms and legs and then at stated intervals adding the elements of the head. The whole educative process must be a unity, and if religion does not animate the school in all its activities, it is utterly hopeless to inject religion into the child's life by any separate process, whether in the home, in the church, or at stated intervals within the school building. The place for imparting such instruction is merely accidental. The important thing is that religion must be given as an integral part of all education, whether in science, in literature, history, or philosophy, and unless it is so given it is a worthless addition to a life-process which is integrated and complete without it.

A COSTLY FAILURE

Mr. Bunker's mental attitude on this question is a rather curious psychological phenomenon: At one moment he seems to grasp the situation strongly, as when he says, "In order that the educative process shall be complete and vital, it must minister to the religious need of the individual as well as to the physical and intellectual," and in the next sentence he reveals the fact that he is only considering these elements as aggregates not as vital elements in an organic process, "Therefore society must look to the home and to the church for supplying that element which cannot be given by the schools." Even if the home and the church were ideally equipped to carry on the work of the child's religious education, it would be a hopelessly impossible task to do this if religious instruction were to be isolated from the other portions of the educative process. The condition, however, as Mr. Bunker points out, is far from being favorable. "Except in rare instances these beautiful customs have disappeared from the homes; and with their passing the home has lost a valuable ally in the nurturing of religious faith." Much more might be added to this indictment of the home, for from the great majority of our homes religion seems to have totally departed and the condition of the churches, that is outside the Catholic Church, is far from encouraging. In Mr. Bunker's own words, "it is doubtful, however, whether fifty per cent. of our young people come within the direct influence of the church," so that there is little to be looked for from that quarter. And even if all the children could be induced to attend religious instruction in the churches on Wednesday afternoon, how much would be accomplished?

A PSYCHOLOGICAL BLUNDER

There is a pathetic note in Mr. Bunker's failure to grasp the implications of some of his statements, as for instance, "The only objection which society at large

could raise would be the fear that the plan would introduce sectarianism and rivalry; but religious organizations have grown beyond the doctrinal differences to such a degree as to place one entirely at ease with respect to this alleged danger." That's just it! The churches have grown so far beyond religious belief in their decadence that there is no longer enough vital faith in them to make any one uneasy about doctrinal differences of opinion concerning the foundations of character and morality. What good therefore could instruction in this milk and water religion do, even if the churches were allowed to encroach upon the time of the school? Mr. Bunker, however, is very confident that the attendance of the children at the churches on Wednesday afternoon would be productive of good results, and perhaps he is right. "While this is all too short, I am confident that the ultimate result in character, in seriousness of purpose, and in attitude toward work would more than compensate." But it is utterly unfair to insist that because the church cannot lay the foundations of the child's character while being compelled to omit two of the essential elements of the educative process, her work is useless, "if this is not so, there is nothing in religious instruction, and the churches would better close their doors." We are quite willing to concede that there is nothing in religious instruction that makes it worth while if it is administered by itself and out of relation to the child's intellectual, æsthetic and social development.

AN IMPOSSIBLE TASK

AN UNFAIR INFERENCE

There is another conclusion to Mr. Bunker's argument which he does not seem to have foreseen, and that is that since the state cannot interfere in the matter of religion, nor impart religious instruction, of which the child stands in the gravest possible need, it should retire from the

field and leave the work of education to be carried on by the church, as it has been carried on for ages. The state has asserted its power in the matter, it has levied taxes, built schools, employed an army of teachers, and utterly failed to preserve the culture and character which had been created by education under the guidance and inspiration of the church. The only logical conclusion to arrive at from a study of the situation is that since the church and the state cannot cooperate in conducting our schools, the state should withdraw and allow the work to go on in a way that will save society and bless the state.

A COMMON SENSE CONCLUSION

The Catholic Church has maintained this position at almost incalculable cost and the result of her work is telling. She has an army of teachers who devote to the work of education the enthusiasm and zeal of a lifetime without one thought of personal compensation. In her school system religion is not taught during one hour merely, but it is the atmosphere, the inspiration and the motive that animates the work of the entire day. She is handicapped, it is true, on the financial side. It would be easy for Catholics to educate their own children in their own schools, were it not for the fact that they are obliged by the state to pay three times as much for the education of the children of their non-Catholic neighbors, for which the only return they receive is the demoralization of public life and the lowering of the social standards in the people which surround their children and which thus tend to counteract the work of Catholic schools. In a joint article on "Decadence and Civilization," in the *Hibbert Journal* for October, 1911, by W. C. D. and C. D. Whetham, this significant paragraph occurs: "Let us sum up our position. In the first place, we are spending vast and increasing

EDUCATION AS IT SHOULD BE

amounts of money and energy on a type of education which is possibly only fitted to a small section of the population, and of which a certain effect is to withdraw from motherhood and family life a number of competent women. *Ipso facto,* we entrust the bringing up of the next generation, not to the parents, once more, largely to a type of celibate teachers who have neither the accumulated wisdom, the ripe tradition, nor the religious purpose of the medieval teaching orders they replace. The spinster influence, divorced from the fuller knowledge, the deeper experience, that comes from direct contact with the great mysteries and emotions of life, is a new and disquieting feature of Western civilization, apparently inseparable from our current ideals of educational efficiency."

ANOTHER FAILURE

This brings us face to face with another of the chief factors of the problem before us. The state schools are failing to justify the hopes which we reposed in them, first of all because circumstances compelled the state to omit the teaching of religion from the education which it gives, and this omission, we are now beginning to understand, vitiates the whole process even along the lines which the state claims as its own. And now we see that the curriculum is not the only difficulty. The state has proven itself equally unable to supply the right teachers. Much has been said and written on this theme during the last few years. In the *Educational Review* for January, 1912, Mr. Bardeen, speaking from a great many years of distinguished service in the public school system, contributes an interesting article on "The Monopolizing Woman Teacher." He first points out the rapid increase in the percentage of women teachers in the public school systems of Germany, France, Italy, Great Britain and the United States. In fact, in the United States

the situation is more accurately described at present as the elimination of the man teacher. The last available figures show the percentage of women teachers to have reached 89 in New York, 90 in Vermont, 92 in Rhode Island, and 95 in New Hampshire, and the percentage is still rising rapidly throughout the whole country.

FEMINIZATION OF THE SCHOOLS

Mr. Bardeen pays a growing tribute to the multitude of women who have taught in our public schools, but he also, in analyzing the situation, calls attention to some very significant facts, as, for instance, "Woman reaches her zenith as a teacher at twenty-eight. If she is in, especially where there is tenure of office, she may stay on until she is an old woman, and usually not to be got rid of then without pensioning. But when she is getting in, except in a few heavily responsible positions, every year above twenty-eight counts against her. Even for its teachers of teachers in the normal schools the state of New York makes twenty-eight the maximum age of employment and will not appoint a woman over that age if the supply of those below is sufficient." This gives efficient women teachers a very short life in the public schools, but that is not the worst of it. The best teachers get married and leave the school at a very early age. As Mr. Bardeen puts it: "Ask any superintendent which he would rather have for permanent teachers, the woman who did marry during the first six years of teaching or the woman who didn't. Unfortunately for teaching the young men get the first choice and they usually choose wisely." The teachers who do not get married degenerate, according to Mr. Bardeen. He cites a conversation which he had with Frances Willard concerning her autobiography. He said to her, "Yet, I have no doubt that all this success, so far as it is personal, you would gladly exchange to be a happy wife and mother." "With-

out a moment's hesitation," she replied, her eyes glistening. "If Frances Willard," continues Mr. Bardeen, "could admit that she had failed of what is best worth while in a woman's life, no living teacher need feel offended if I say that this consciousness of failure is a weight upon women who no longer hope. They are the wall-flowers, the passed-overs. If they will discuss the matter, most of them will say: 'It is simple enough; those who wanted me I didn't want, and those I wanted didn't want me.' "

MARRIAGE VS. TEACHING

In justice to Mr. Bardeen, his article should be read in its entirety. He gives women teachers praise for their work, he explains their limitations, he makes allowances for the many exceptions that are to be found to his generalizations, but his argument summed up amounts to this: women teachers were introduced into the public schools in the first instance because they could be had cheaper than men; to-day they are getting equal pay with men in New York City and the movement is likely to become universal; they are swarming into all the available positions in the school system and eliminating the men. Women teachers reach their maximum efficiency at twenty-eight; those under that age have their heart set on marriage, and the most promising among them give up teaching early in their career; those who remain after their twenty-eighth year do so because they failed to find a suitable husband, and under the burden of this disappointment they very generally deteriorate. The public school system is thus deprived of an efficient teaching corps, for, as Mr. Bardeen concludes, "men teachers are desirable in the education of girls, but in the education of boys they are indispensable."

A ONE-SIDED STAFF

There are many who will agree with Mr. Bardeen that however efficient as a teacher woman may be, the work of

education cannot safely be left entirely to her. The influence of both sexes is desirable and even necessary for the proper education of both sexes, and for the proper education of each sex teachers of the same sex are absolutely indispensable. Teaching in the public schools, as Mr. Pritchard says, is purely an economic function, and it is precisely because it is an economic function that men teachers have been eliminated from the schools. The public schools of the country, therefore, are attempting to carry on the work of education with a truncated curriculum and a maimed teaching force. Our Catholic schools, on the contrary, have very meager financial backing, but they have an army of teachers, both men and women, whose life's vocation it is to teach; men and women who enter the teaching communities at an early age and whose hearts were never set on marriage, and our Catholic schools are free, thank God, to teach religion as an integral part of the education of our children. Our schools, therefore, have an infinitely better opportunity to impart the right kind of education to our children in spite of their limited means than has the public school system with the exchequer of the country to draw from.

TEACHING AN ECONOMIC FUNCTION

Thomas Edward Shields.

LIBRARY OF THE BUREAU OF EDUCATION

The following statement, which is inserted at the request of the Commissioner of Education, should be of interest to all teachers. While the work of the Bureau is brought to general attention through the annual report of the Commissioner, the importance of the library is not appreciated as it should be, nor can it, under the circumstances, render in full the service of which it is capable. The mere indication of the classes of educational literature which it contains will give some idea of the resources which are placed at the student's disposal; and the facilities which are offered both to teachers resident in Washington and to those in other parts of the country, will doubtless lead to a wider use of its contents.

LIBRARY OF THE BUREAU OF EDUCATION

The United States Bureau of Education at Washington, D. C., possesses a special pedagogical library of more than 100,000 volumes, which, while primarily a working collection for the Bureau staff, is also designed to serve, so far as possible, as a central reference and circulating library for educators throughout the country. It is desired that teachers, school officials, and students of education should be informed of the resources of the library, and know that to them the privilege is freely offered of using these resources as an aid in their work.

In certain classes of educational literature, the library is clearly the most completely equipped in the country. Such classes are its files of official school reports, laws, etc., State and city; of catalogues and reports of universities, colleges, and schools; of transactions of educational associations, and its bound sets of educational periodicals, all of which are constantly augmented and kept up to date. Both American and foreign publications are included in these classes, which form a collection of valuable source material for investigators in educational administration, practice, and history. The library also contains a large collection of school and college textbooks of early and recent date, in all the principal subjects, which is undergoing amplification and arrangement so as to illustrate the history of textbook publication and to furnish examples of the best modern productions in this field.

On subjects in educational history and administration, theory of education, and principles and practice of teaching, the library contains a very full representation of both early and recent works, and special effort is made to secure all current publications, domestic and foreign, which deserve a place in a complete pedagogical library. There is also a large collection of pamphlets, many of them unusual and otherwise of value. The library has a dictionary catalogue of printed cards, copy for which is largely prepared by its own cataloguers, in coöperation with the Library of Congress, whose system of classification is used for the books on the shelves.

The library offers to readers the use of its material according to two methods—(1) by direct consultation at the Bureau in Washington, and (2) by interlibrary and personal loans.

(1) Suitable reading-room accommodations are available at the library, and visitors are cordially invited to make it their headquarters for the prosecution of research and study, for which every possible facility and assistance will be furnished. Investigators are allowed direct access to the shelves.

(2) To non-residents unable to visit the library, books which can be spared without detriment to the office work will be loaned free of charge under the interlibrary loan system, by which a library in the borrower's home town assumes responsibility for the loan. In certain cases, books may be loaned to teachers under the guarantee of a responsible school official, or of a personal deposit. Non-resident teachers, schoolmen, and students of education are invited to send requests for the loan of books desired, which will be filled, if possible. Books are regularly forwarded by mail, under frank, and may ordinarily be retained for two weeks, subject to renewal.

The library also supplies bibliographical information on educational subjects, and on request furnishes lists of references to literature on any such topic. It has on file reference lists on more than 800 standard subjects, and constantly makes new special compilations, as occasion arises, besides preparing for publication monthly and annual bibliographies of education. As an aid in this work, a card index to important educational material in current periodicals, society publications, and official reports is maintained.

CURRENT EVENTS

THE NEW ST. CHARLES' COLLEGE

In regard to the rebuilding of St. Charles' College, Ellicott City, Md., which was destroyed by fire on March 16, 1911, the Very Rev. E. R. Dyer, D. D., S. S., President of St. Mary's Seminary, Baltimore, Md., and Vicar-General of the Sulpitian Fathers in the United States, has issued the following statement:

"Upon careful and detailed examination it has been found that the cost of construction at the old site of St. Charles' College, Howard County, Md., would run considerably beyond the cost at a site more accessible. Added to this, problems arising from the overcrowded condition of St. Mary's Seminary (there are 270 students with adequate accommodations for only 250) have caused the faculty of that institution to consider how they are to provide for their growing numbers. This may possibly be done by combining the philosophy department of St. Mary's Seminary with the last two years of the classical course of St. Charles' College. Such a measure would make one institution of the collegiate department of St. Mary's University, now divided between the junior and senior years at St. Mary's Seminary, in Baltimore, and the freshman and sophomore years connected with the four years of the high school work at the old college in Howard County.

"This arrangement would leave St. Mary's Seminary to be occupied only by students of theology, thus affording room for about eighty more students. Should it be carried into effect, the high school or preparatory department of the new college might be located near Baltimore, and the collegiate department proper either connected with it, or established near the Catholic University. The examination into these adjustments must be made with the utmost maturity, and it will still be some time before final decisions can be reached."

NEW URSULINE CONVENT IN NEW ORLEANS

The laying of the corner stone of the new Ursuline Convent in New Orleans, on January 7, by His Grace, the Most Rev.

Archbishop James H. Blenk, D. D., was a memorable occasion in the history of Catholic education in Louisiana. It marked another advance for the community of Sisters who furnished Louisiana's first women educators, and commemorated in a notable way their coming to the New World from France in 1727. A distinguished gathering of clergy and laity was present at the ceremony. Addresses were made by the Most Rev. Archbishop, the Rt. Rev. John E. Gunn, Bishop of Natchez, the Very Rev. Albert Biever, S. J., President of Loyola University, Honorable Martin Behrman, Mayor of New Orleans, and Mr. Charles I. Denechaud, President of the State Federation of Catholic Societies.

In reviewing the work of the Ursuline Sisters in Louisiana, Mr. Denechaud said: "The history of the Ursulines in Louisiana is so interwoven with that of our State that a chronicle of their trials, their tribulations and their achievements is parallel with the same occurrences which fill the pages of Louisiana's colonial, early statehood and subsequent history. While pioneers in the educational, charitable and religious field in this country, this labor had formed the mission of the Ursulines from their very inception, and the great works performed by them today are simply a continuation of the useful and noble work outlined for them by their foundress, Angela Merici, of Brescia, shortly after she had received the approbation and the sanction of the then reigning pontiff, Clement VII. Since the first half of the sixteenth century the good offices of these devoted and self-sacrificing women have been felt throughout Europe. The name of their order has been synonymous with that of education. They have been noted for their sweet demeanor, for their patience in ministrations of charity, and for the high type and efficiency of the education they impart.

"And now for their achievements on our soil. Bienville, the then Governor of Louisiana, desirous of establishing a convent for the education and moral training of young girls of the colony, first directed his attention to his native home in Canada, where good sisters were already carrying on their great work, but the attempt to secure them, for some reason, proved unfruitful. He then turned to the Jesuits for counsel and for

advice, and it was their superior, Father Beaubois, who suggested the Ursulines of Rouen, France, as those in his judgment best suited to supply the needs of the colony. Communication was then had with the order and their assent obtained. On February 22, 1727, there set sail from the Port L'Orient, France, the vessel, 'Gironde,' wih seven nuns under their superioress, Mother Marie Tranchepain de St. Augustine..... Here they embarked on the sixth day of August of that year. They were received with all the éclat that propriety would permit of; they were received by Governor Perier and the entire populace with open arms and grateful hearts. The Ursulines immediately took up their abode at the home of Bienville, which was then transformed into a convent, a hospital, and, shortly thereafter, into an asylum as well.

"To the Ursulines is due the eternal credit not only of having established and continuously maintained the first convent in the Mississippi Valley, but to them is also due the credit of having maintained for upwards of seventy years the only convent south of the St. Lawrence, and for a century the only school for women in Louisiana. While their work is to-day, and has been for many years, confined to the higher education and training of the young women entrusted to their care, conditions were such in the early colonial days that their sphere in this regard had to be materially extended. They, therefore, undertook and continued for years to teach the negresses and the Indian women how to read, to write, the rudiments of civilization, and the adoration of their Creator."

EDUCATIONAL EXCHANGE WITH LATIN AMERICA

At a meeting of the Pan-American Committee of the United States held in Washington, January 9, a resolution was passed which recommended the establishment, under the Pan-American Union, of an educational section to facilitate an exchange of college students and professors between the United States and Latin American countries. The members of the committee present were: Doctor L. S. Rowe, of the University of Virginia, Vice-President; Mr. John Barrett, Director of the Pan-American Union, Secretary; Mr. Charles B. Landis, James L.

Slayden, Henry G. Davis, Henry White and Major General George W. Davis, U. S. A.

PUBLIC LECTURES AT THE CATHOLIC UNIVERSITY

On January 18, the winter course of public lectures at the Catholic University was formally opened by the Very Rev. George Doughterty, D. D., Vice-Rector. He presented Doctor Charles H. McCarthy, Professor of American History, as the first lecturer. The latter's subject was "Catholics in the American Revolution." On January 25, the Rev. John J. Greany spoke on "The Liquor Question as a Social Problem." The remainder of the course is as follows:

February 1.—"Socialism or Social Reform." Rev. James J. Fox, S. T. D.

February 8.—"King Arthur and the Knights of the Round Table." Professor Paul Gleis, Ph.D.

February 15.—"Footsteps of Dante in Northern Italy." Mr. John M. Gitterman.

February 22.—"George Washington and the American Constitution." Mr. Hannis Taylor, LL.D.

February 29.—"Life and Labors of Father Theobald Matthew." Rev. Walter J. Shanley, LL.D.

March 7.—"St. Thomas Aquinas." Very Rev. Edward A. Pace, S. T. D.

March 14.—"Plain Chant." Rev. Abel Gabert.

IMPORTANT DECISION FOR CATHOLIC SCHOOLS

Judge James W. Shull, of Perry County, Penn., has rendered an important decision in the matter of the attendance of parish school children at the manual training courses of the public schools of Pennsylvania. It reverses the action of the Altoona School Board which refused to admit forty-nine pupils of St. John's Parish School of Altoona, into these classes in the local public schools. Rev. Morgan F. Sheedy, Pastor of St. John's Church, had caused the proceedings to be instituted against the School Board in the Blair County Court. The decision of the Court is based on the interpretation of section 410 of

the new school code for the State of Pennsylvania which provides for high schools, manual training schools, vocational schools, gymnasiums, playgrounds, etc., and which has the proviso that, "no pupil shall be refused admission to the courses in these additional schools or departments by reason of the fact that his elementary or academic education is being, or has been received in a school other than a public school."

Judge Shull, furthermore, decided that not only do the pupils of St. John's Parish School of Altoona have the right to attend any one, or all, of the courses as they desire, but every private school pupil has that right, and that in addition thereto, it is the right of every resident of the district, irrespective of age, to demand said privilege.

GIFT OF THE CLERGY TO HOLY CROSS COLLEGE

The Rt. Rev. Thomas D. Beaven, D. D., Bishop of Springfield, Mass., and the priests of the diocese have entered upon a plan to raise the sum of $100,000 as a diocesan gift to Holy Cross College, Worcester, Mass. The project was proposed by the Bishop at the recent conferences held in Worcester, Pittsfield, and Springfield, and was enthusiastically received by the clergy. All of the priests of the diocese, who number now over three hundred, are to co-operate with the Bishop, and, by yearly donations for the next three years, endeavor to raise this magnificent sum for the erection of a new building at Holy Cross. The gift will be a unique tribute to the cause of Catholic higher education, and a monument to the spirit of sacrifice and devotion of the diocesan clergy, under the inspiration of their leader, in the interests of one of our oldest and most successful institutions.

MORE ATTENTION TO THE RURAL SCHOOLS

In an address before the Federal Schoolmen's Club of Washington, on January 5, Doctor Philander P. Claxton, Commissioner of Education, emphasized the necessity of a bureau in the Department of Education for the study of the rural school problem. He is quoted as having said: "The rural educational

problem is one that has long been neglected, and it is one of the most important problems of the present day. Fifty-five per cent of the population of the United States live in rural districts and in small villages. Sixty-five per cent of the children are there. In many parts of the country we still have the one-room school, where the teacher is supervisor, principal, superintendent, and teacher all in one."

In his statement to the Secretary of the Interior, lately issued, the Commissioner says on this point: "The rural school problem is admitted to be the most difficult of all school problems. This bureau has been able in the past to give very little direct help towards its solution. There should be in the bureau a comparatively large group of competent men and women giving their entire time and energies to this problem, with freedom under the direction of the commissioner, to study it directly as well as indirectly wherever it can be studied to best advantage, to prepare bulletins on this subject for the general information of the people, and to go to any part of the country to give direct and specific assistance whenever needed."

WEATHER STATION AT NOTRE DAME UNIVERSITY

The University of Notre Dame has lately been designated as a new government weather station. Classified as a special meteorological station, it will, with another of the same class recently opened at Fort Wayne, record weather conditions for Northern Indiana and Southern Michigan. By order of Chief Forecaster Willis L. Moore, of Washington, D. C., Professor H. G. Cox, Chief of the weather bureau of Chicago, visited Notre Dame University and arranged for the location of the station on the roof of the administration building, and the installation of the equipment which will be furnished by the Government. The station will be in charge of Rev. Thomas Irving, C. S. C., Professor of the University, and will make daily reports to the Chicago forecast district and to Washington.

LECTURES BY PROFESSORS OF THE CATHOLIC UNIVERSITY OF AMERICA

During the Christmas holidays, the Very Rev. Thomas E.

Shields, Ph. D., Professor of Education, lectured in several cities of Texas, as follows:

In Sherman, December 22, "Some Fundamental Principles of Catholic Education."

In San Antonio, December 26 to 31, inclusive—University Extension course of thirty lectures on "Catholic Primary Methods," given at the auditorium of the Ursuline Academy to the teachers of the Catholic schools of the diocese of San Antonio. Public lecture on "The Church and Science" at St. Mary's Church, December 31st.

In Galveston, January 2 to 4, fifteen University Extension lectures on "Catholic Primary Methods," given at the Dominican Academy, attended by the teachers of the Catholic schools of the diocese. Two public lectures under the auspices of the Knights of Columbus, "The Church and the Scientist," "The Church and the Child."

In Dallas, January 6 and 7, eight lectures, at the Ursuline Academy, attended by the teachers of the Catholic schools of the diocese, on "Catholic Primary Methods." Public lecture on "The Church and Science."

On January 6, Rev. William Turner, Ph. D., Professor of Philosophy, began a series of lectures at the College of Mount St. Vincent-on-Hudson, New York City, on "The Catholic Point of View in Philosophy." The course is as follows:

January 6—"Catholic and Non-Catholic Philosophy. Some Misunderstandings and Misrepresentations."

January 13—"How Faith Aids Reason and Reason Illustrates and Expounds Supernatural Truth."

January 20—"St. Augustine's Christian Platonism. His Credo ut Intelligam."

January 27—"Christian Mysticism. John, the Scot; St. Anselm; St. Bernard; Illumination, Meditation, Contemplative Love of God."

February 3—"The Christian Rationalists. Their Failures and Successes. Intelligo Credam."

February 10—"St. Thomas of Aquin, the Prince of Catholic Philosophers."

The Very Rev. Edward A Pace, D. D., Professor of Philoso-

phy, on January 25, delivered a lecture at D'Youville College, Buffalo, N. Y., on "Telepathy."

SCHOOL AND COLLEGE NOTES

Brother Thomas formerly in charge of the Christian Brothers Training College at Waterford, Ireland, has been chosen Assistant Superior General of his order. He will have special supervision over the institutions of the Brothers in the United States.

St. Rita's Hall, the oldest of the group of buildings at Villanova College, Villanova, Pa., was entirely destroyed by fire on January 10. Only three walls remain of the historic building which was formerly the monastery of the Augustinian Fathers, but, in recent years, has been used as a dormitory and recitation hall. The loss on the building and contents is estimated at $100,000.

The Rev. Francis Michael Sheeran, O. S. A., a former President of Villanova College, and at one time Vice-Provincial of the Augustinian Fathers in the United States, died at Villanova, January 19. He was seventy-two years of age.

The Board of Education of the City of Cleveland, on January 6, elected Miss Harriet L. Keeler to the position of superintendent of public schools to fill a short term vacancy from January 7, to August 31, 1912, at a salary of $6,000 a year. On August 31 a superintendent will be chosen for a five-year term. Miss Keeler is the first woman in the history of the city to hold the position of superintendent. Her election followed the inability of the board to agree on the re-election of the former incumbent of the office, Mr. W. H. Elson.

Brother Bernardine, a veteran member of the Xaverian Brothers, died at Mt. St. Joseph's College, Baltimore, Md., on January 3. He had been engaged in religious and educational work in this country for over fifty-six years. More than twenty years of his life were devoted to the building and organization of St. Mary's Industrial School, Baltimore, Md. He taught in schools and colleges of his order in Louisville, Ky., Danvers and Boston, Mass.

PATRICK J. MCCORMICK.

PROPOSED SCHOOL LEGISLATION*

WASHINGTON, D. C., JANUARY 10, 1912.

The legislatures of nine states meet in regular session in January, 1912, namely: Kentucky, Maryland, Massachusetts, Mississippi, New Jersey, New York, Rhode Island, South Carolina, and Virginia. The legislature of Louisiana will convene in May and that of Georgia in June, while the dates when the legislatures of Arizona and New Mexico will convene have not as yet been learned.

In the following pages the information relating to proposed legislation was furnished by the several State officers named, while the supplementary data were added in the Bureau of Education from press reports and other sources.

These circulars will be issued as often as the material at hand will justify, the State officers or persons designated by them furnishing the information and the Bureau of Education acting as the medium of distribution. The co-operation of the several superintendents is essential to the success of the undertaking, and they are requested to forward to this office prompt notification of any developments that may occur in their respective states.

UNITED STATES CONGRESS

Bills pending:

S. 252.—To establish in the Department of Commerce and Labor a bureau to be known as the Children's Bureau.

"Be it enacted * * * That the said bureau shall be under the direction of a chief, to be appointed by the President, by and with the advice and consent of the Senate, and who shall receive an annual compensation of $5,000. The said bureau shall investigate and report upon all matters pertaining to the welfare of children and child life, and shall especially investigate the questions of infant mortality, the birth rate, orphanage, juvenile courts, desertion, dangerous occupations, accidents and diseases of children, employment, legislation affecting

*Legislative Circulars I and II, issued by the Bureau of Education.

children in the several States and Territories, and such other facts that have a bearing upon the welfare of children. The chief of said bureau may from time to time publish the results of these investigations."

S. 3559 (Gallinger).—To establish the University of the United States. For graduate study in the sciences, arts, and letters. Government vested in a board of regents (composed of certain officers of the United States Government and twelve members appointed by the President) and a university council (composed of representatives of certain educational and scientific associations, and members from the country at large). Provides free scholarships for each State and Territory of the United States in the ratio of population.

H. R. 14924 (McKinley).—To establish the National University of the United States. For gradute study. Government vested in a board of trustees (composed of the Commissioner of Education of the United States and twelve members appointed by the President of the United States, and an advisory council (composed of one representative from each State). Appropriates $500,000 for use of said university for fiscal year 1912 and 1913.

H. R. 15256.—To increase by $10,000 the annual appropriation to agricultural colleges for extension work.

Sec. 2.—Provides for an additional appropriation for any State or Territory, available two years after such State or Territory has accepted the above appropriation and organized a separate and distinct department of extension work, in an amount equal to that appropriation by the State or Territory for the same purpose, provided it does not exceed one (1) cent per capita of population of such State or Territory as shown by the last United States census.

H. R. 15458 (Godwin).—To cooperate with the States in encouraging instruction in agriculture, the trades and industries, and home economics in secondary schools; in maintaining instruction in these vocational subjects in State normal schools; in maintaining extension departments in State colleges of agriculture and mechanic arts; and to appropriate money and regulate its expenditure. (A duplicate of S. B. introduced April 6, 1911, and commonly known as the Page bill.)

KENTUCKY

Governor McCreary in his message to the State Legislature, January 3, recommends that a more efficient and practicable common-school system be established; that woman suffrage be granted in school elections; that the present State board of education (composed of the State superintendent, secretary of State, and attorney-general) be abolished, or that the law be so amended as to add four or six more members of expert business ability and professional educators who shall be given general supervision of the public schools; and that the appropriation for maintenance of the two State normal schools be equally divided between the same.

MARYLAND

(Statement by B. K. Purdum, assistant State superintendent.)

An especial effort will be made to have enacted a compulsory school-attendance law applying to the entire State, and to obtain a large appropriation for the establishment of a new State normal school. Slight amendments will probably be proposed to the general high-school law, which was enacted at the last session.

MASSACHUSETTS

Two special reports relative to the establishment of independent agricultural schools were filed by the State Board of Education with the clerk of the house upon January 2. Establishment of one such additional school in the eastern part of the State is urged.

A bill was filed with the clerk of the house to cause dependent children to be supported at their homes at expense of county.

Governor Foss in his annual address urges State aid to all approved higher educational institutions by way of free scholarships to be awarded to persons of superior merit.

MISSISSIPPI

Bills pending:

S. B.—An act to regulate the punishment, control, and care of delinquent and neglected children, and to provide for the establishment and maintenance of a State industrial and training school.

H. B. 6.—To approprite $1,500,000 annually for years 1912 and 1913, for maintenance of public schools.

OHIO

The fourth Ohio constitutional convention assembled in Columbus, January 9. Among proposed changes in the constitution that the convention will discuss is the prohibition of sectarian instruction in the public schools, but not of Bible reading.

SOUTH CAROLINA

(Statement by J. E. Swearingen, State Superintendent of Education).

It is hoped that the report of the educational commission to revise and amend the school law which was introduced in both houses last year may be fully discussed. Further efforts will be made to secure a State board of examiners for teachers and increased appropriations to the public schools.

PERSONNEL

The following changes in the office of State superintendent have been reported to this Bureau during the past year:

Arizona—C. O. Case succeedes Kirk T. Moore (in effect about Feb. 1).

Delaware—Theodore Townsend succeeded Thomas C. Roe.

Nebraska—J. E. Delzell succeeded J. W. Crabtree.

New Jersey—C. N. Kendall succeeded Charles J. Baxter.

New Mexico—A. N. White succeeded J. E. Clark.

Tennessee—J. W. Brister succeeded R. L. Jones.

Kentucky—Barksdale Hamlett succeeded Ellsworth Regenstein.

WASHINGTON, D. C., *January* 18, 1912.

Each State office is respectfully requested to send us promptly all bills which are not strictly of local interest. They will be included in the next number of the Legislative Circular issued after their receipt.

UNITED STATES CONGRESS

Bill pending:

S. 4241.—To encourage rifle practice and promote a patriotic spirit among the citizens and youth of the United States. Appropriates $100,000 annually for promotion of rifle practice in public schools, colleges, universities, and civilian rifle clubs.

KENTUCKY

Bill pending:

S. B. No. 7.—An act to amend section 8, chapter 56, of acts of 1908. Requires all county boards of education to establish one or more county high schools within one year after passage of this act.

MISSISSIPPI

Bills pending:

S. B. No. 15.—To prohibit the text-book commission from changing more than 25 per cent of the uniform school text-books adopted and used at each five-year adoption period.

S. B. No. 22.—To raise the standard of license of teachers.

S. B. No. 42.—To amend the act establishing the Mississippi Normal College to qualify teachers for public schools.

S. B. No. 47.—To fix the salary of county superintendents of education at an amount proportional to the work required of them.

S. B. No. 58.—In relation to time when the school fund shall be distributed.

S. B. No. 66.—To require students applying for admission to the Industrial Institute and College at Columbus, and to

the Agricultural and Mechanical College at Starksville, to complete at least ten grades of school work as entrance requirement.

S. B. No. 67.—To amend the act providing for the establishment, maintenance, and equipment of agricultural high schools.

S. B. No. 79.—To authorize boards of supervisors to issue bonds for the erection and repair of schoolhouses, and to levy taxes for full and other incidental expenses in certain cases.

S. B. No. 80.—To amend the code in relation to the time of electing school trustees.

S. B. No. 81.—To amend the code to require teachers applying for a transfer license to pass examination in the county in which they reside.

H. B. No. 35.—To amend the code regulating the number of assistants allowed in a school district.

H. B. No. 38.—To amend the code prescribing duties of school trustees.

H. B. No. 39.—To amend an act of 1908 in regard to teachers exempt from examination. (Committee on education reported favorably.)

H. B. No. 44.—To amend the code limiting the percentage of text-books that may be changed. (See also S. B. No. 15.)

H. B. No. 45.—To amend the code of 1906, naming the studies a teacher shall be examined in to obtain a first or a second grade license.

H. B. No. 65.—To appropriate $1,800,000 annually for support of common schools for years 1912 and 1913.

H. B. No. 67.—To appropriate $1,650,000 annually for support of common schools for years 1912 and 1913.

H. B. No. 69.—To place the Bible in the public schools of the State and to require it to be read each morning.

H. B. No. 82.—To authorize boards of supervisors to issue bonds for purpose of aiding and building agricultural high schools. (Has passed the House.)

SOUTH CAROLINA

Bill pending:

Senate Bill.—To regulate the award of scholarship to Clemson College.

VIRGINIA

Bills pending:

Senate Bill.—To amend an act to provide for instruction in agriculture, domestic arts, sciences, and manual training in public schools, approved March 16, 1910.

Senate Bill.—To repeal an act approved March 14, 1908, relating to school-teachers' retirement fund.

House Bill.—To apply the child-labor laws to employees of mercantile establishments.

The following bills were introduced in both House and Senate:

1.—To establish a coördinate woman's college at the University of Virginia.

2.—To provide schoolbooks and supplies to pupils of public schools of Virginia at expense of State, and to provide for payment thereof.

Seventeenth Annual Report of the Superintendent of Parish Schools of the Archdiocese of Philadelphia, for the Year ending June 30, 1911, pp. 144.

The present report of the Superintendent of Parish Schools of the Archdiocese of Philadelphia gives an interesting account of the movement which has resulted in the erection of a new Catholic high school for girls in Philadelphia. This institution, which has been contemplated for a score of years, has recently been made possible by a generous donation of $100,000 and the designation of a suitable piece of diocesan property for the site. The work of construction is progressing satisfactorily, and it is expected that the new building will be ready for occupancy in September of this year. Meanwhile the high school centers for girls have been growing rapidly. From September, 1900, to June, 1911, they increased in numbers of pupils from 146 to 442. The number in June did not represent all that might have been enrolled but "only the number that could be enrolled, since the limited capacity of the centers necessitated such a high average for admission that many girls were perforce excluded who were well able to take up high school work." This rapid growth is an indication of the need of the new high school, and promises an attendance that will be gratifying in every respect.

In connection with his explanation of the requirements of the decree "Quam Singulari," on the Holy Communion of children, Monsignor Mc Devitt says a timely word on the method of teaching religion and the use of text-books for that subject. "Realizing that in this particular work of preparing and sending very young children to the Sacraments there was need of providing teachers with a catechism that would be simple, direct and concise, many publishers have issued elementary books of instruction on Christian Doctrine. All of these claim to meet the needs of the teachers. That this claim is warranted is by no means certain, and one may justly fear that in the effort to provide a simple Catechism too much emphasis has been

placed upon the value of a mere text-book, and too little placed upon the value of the teacher, the great essential force in efficient religious instruction." We are striving to improve our text-books for religious instruction and laboring to render them more adaptable to present needs, but the most carefully prepared text-book, and we should have none other for the leading subject in the curriculum, will fail of its purpose without the living and inspiring teacher who rightly regards the book as supplementary to her efforts, and does not make her efforts merely supplementary to the book. The preparation of the teacher is by far the more important question. If our text-books are to profit by the real advances in educational methods, only teachers who are well trained will be qualified to use them. On this point of inadequately trained teachers, Monsignor McDevitt very truly says: "The important truth cannot be emphasized too strongly that to send such teachers into the classroom not only deprives the child of educational advantages which are his by every right, but affects, in a serious way, the life and spirit of the community which looks indulgently upon the practice."

It is gratifying to note that attention is given in the report to the Carnegie Foundation for the Advancement of Learning, and that the activities of the administrators of the foundation are thoughtfully reviewed and criticised. The Child Labor Laws of the State of Pennsylvania, the Resolutions of the Catholic Educational Association, the Declaration of Principles of the National Educational Association of the United States, adopted in their last conventions, which are here reproduced, together with the general and detailed statistics for the schools of the archdiocese, add to the value of the report as a book of reference for the teachers of the archdiocese. Another attractive and valuable feature is a graphic table showing for the different dioceses of the United States the percentage of the Catholic population attending the parish schools in the year 1910.

PATRICK J. MCCORMICK.

The Catholic Educational Review

MARCH, 1912.

HIGHER EDUCATION IN SOUTH AMERICA

The numerous universities of South America that have come to us from the colonial period testify to the zeal of the early Spanish colonizers in the cause of higher education. It must be said to their credit that in spite of the spirit of adventure and of the quenchless thirst for gold universally prevailing, no sooner had they settled on a spot and beheld a community growing up around them than they devoted their attention to educating the natives as well as their own children. Hence it was that colleges arose wherever the banner of Castile and Aragon floated, from Mexico in the north to Chile and the La Plata countries in the south. Some of these were, in course of time, raised to a higher rank by the State and by the Church; while in some instances an institution of higher learning began its life as a university.

The first university established in the New World was that of Santo Tomas, in the city of Santo Domingo on the Island of Hispaniola, or Haiti, in the West Indies. The Dominicans had been active in the island almost from the beginning when, in 1538, they obtained from Pope Paul III a Bull that established the Pontifical University of St. Thomas. In 1558 King Philip II gave it also a legal civil existence and it thus became a Royal, as well as a Pontifical, University, seven years after St. Marks

in Lima, the oldest American university actually existing, had been founded by royal decree. The University of Santo Domingo began thus as a Pontifical, while that of St. Mark commenced as a Royal University. The university in the West Indian Island had faculties of theology, jurisprudence, philosophy, and medicine, and it lasted throughout the colonial period.

The Dominicans were the first religious definitely established in Peru. Their present monastery in Lima, sanctified by so many saintly memories, like that of St. Rose, and dedicated to the Holy Rosary, stands upon the original site which they have occupied since the days of Pizarro.

It was in this monastery that the oldest university in America was established. The zealous Fray Tomas de San Martin, one of the first Dominicans in Peru, obtained from the Emperor Charles V the decree that gave it life, which was signed at Valladolid by the monarch and his mother, the Queen Juana, on May 12, 1551. Pope Pius V confirmed the institution on July 25, 1571, and it became a "Royal and Pontifical" University. To the present day the University of Lima assumes the title of Pontifical.

The institution remained in the hands of the Dominicans, with all the privileges of the University of Salamanca, until 1572, when, under Philip V, it passed over to the seculars, with the physician, Dr. Gaspar Meneses, as its first rector. The Prior of the Dominicans continued, however, to occupy in public sessions a place of honor at the right of the rector, retaining also a vote in the council. The lectors of theology of the Order of St. Dominic followed immediately the doctors of the university and the lector of arts came after the master of that faculty. Philip IV gave the Order two chairs in perpetuity, and one of moral theology was established for it by the Archbishop Don Feliciano de Vega.

In 1574 ground was bought for the university near the parish church of San Marcelo, which originally belonged to the Augustinians. It was at this time that the university assumed its present title, that of St. Mark. On the last day of the year 1574 St. Mark was drawn by lot from among several saints and became henceforth the patron of the University of Lima.

San Marcelo is at present far within the limits of the capital of Peru, but, at that time, it was regarded as too far from the center of the city and, consequently, the newly acquired site was sold and, in 1576, the building was commenced near the Palace of the Inquisition, in which St. Marks continued its functions until a few years ago.

This edifice, recently demolished, must have been splendid. One of its halls, in which for some time the Chamber of Deputies of the Republic of Peru held its sessions, was gorgeously decorated with all the splendor of Renaissance architecture. This building stood on the Plaza de la Inquisicion now Plaza Bolivar, diagonally across the street from the Palace of the Inquisition, that now serves as the senate hall of the republic.

Thus did St. Marks University begin its career with chairs of theology, jurisprudence, medicine, and philosophy, and, for a period, with one of Quichua, the language of the Incas. In the colonial period the university was exceedingly exclusive and quite aristocratic in tone, while as a rule only the higher classes might enjoy its advantages. It was not an easy matter to be admitted to its faculty and, even today, it is regarded as a high honor to be a professor of St. Marks. In the days of its splendor it cost at least $6,000 to obtain from it the degree of doctor.

This venerable university has produced a considerable number of eminent men and as a rival of that of Mexico it exerted immense influence over the whole of South

America, drawing its students from the most remote of the colonies. Pedro de Oña, the author of *El Arauco Domado,* probably the best American epic after the masterpiece of Ercilla y Zuñiga, came up from Chili to enroll himself among the students of St. Marks, and Juan de Castellanos, the poet of New Granada, is said to have studied within its walls. Antonio Leon Pinelo, one of the earliest of our bibliographers, studied law at St. Marks under the Peruvian doctor, Gutierrez Velasquez Altamirano.

One of the most distinguished, perhaps the most distinguished, of the professors the university has ever had was that prodigy of learning the renowned Pedro Peralta Barnuevo Rocha y Benavides, a bright ornament of Lima, who taught mathematics at St. Marks, of which he was three times rector. He flourished in the seventeenth and eighteenth centuries. In 1740 another celebrity, one of European fame, the French savant Godin, occupied a chair at St. Marks. An alumnus of whom the University of Lima may justly be proud was the great poet of Ecuador, Olmedo, the American Pindar. Thus it was that throughout the period of Spain's domination the University of St. Mark shone as one of the brightest, if not the brightest, of the stars in the intellectual firmament of Spanish-America.

After the Revolution, a period of decline set in and the University languished until it became practically extinct, and to be a professor of St. Marks meant to possess merely an honorary title. Then, in the sixties, came a favorable reaction and, under President Ramon Castilla, the old trunk commenced to send forth new offshoots.

A few years ago, the old college of San Carlos having gone out of existence, the University of St. Marks took its place in the building adjoining the church of San Carlos that had been the novitiate of the Jesuits before the suppression of the order in the eighteenth century.

There it was that in 1770 the Viceroy Amat had established the College of San Carlos to which he united that of San Martin, founded about 1585, and the College of San Felipe, established in 1592. San Carlos College had faculties of letters, mathematics, philosophy, natural science, and jurisprudence. It continued to exist until a comparatively late period.

St. Marks University is quite autonomous and economically independent of the government, managing its own affairs and enjoying a greater degree of freedom than many other universities, although, like other educational institutions, it falls under the jurisdiction of the Department of Education. Its revenues are derived from its own properties that have been handed down to it, though it also receives a subsidy from the government.

The present faculties of the university are theology, jurisprudence, medicine, science, political and administrative economy, and letters. Some years ago the university published a year book, or *Anales,* and from one of these we learn that in 1902, 1,237 students were matriculated, of whom 21 studied theology, 355 political economy, and 260 medicine, the others being distributed among the remaining faculties. The *Revista* has since taken the place of the *Anales* as the University Review.

The next in importance of the universities in that portion of Spanish-America now comprised within the republic of Peru is that of Cuzco, the venerable city of the Incas. In 1598, was founded at Cuzco the University of San Antonio Abad with chairs of Latin, logic, theology, law, medicine, and music. In those days music generally entered into the curriculum of studies. The Bishop of the diocese was Chancellor of the University. In 1793, the University of Cuzco had 122 students.

The present University of Cuzco occupies a portion of the building that formed the first Jesuit college established in Cuzco and that belonged to the Order at the

time of the suppression. It is located in the Plaza Matriz. The adjoining church of La Compañia is regarded as one of the finest in South America with its splendid Renaissance architecture. The college was rebuilt after the great earthquake that shook Peru in the seventeenth century.

At present the university has faculties of law, political economy, letters and science. In 1905 it had about 80 students and in 1910 about 162 were matriculated. Besides its administrative officers, there are 72 professors. The special purpose of the University of Cuzco, as well as that of Arequipa and Trujillo, seems at present to be the teaching of law.

We find a college at Arequipa for teaching Latin and theology as early as 1616, when the College of San Jeromino was founded. The present university bears the title of St. Augustine. It has 25 professors, with chairs of philosophy, Spanish literature, aesthetics, natural sciences, law with its various subordinate branches, and political economy with its ramifications. It is quite evident from the program of studies that law is its specialty.

In Trujillo a college was founded in 1621 for Latin, rhetoric, and theology and today Trujillo still enjoys the benefit of a university with chairs of law, political science, and letters, and with about 13 professors.

The old University of San Cristobal, founded at Guamanga late in the seventeenth century, began with the same chairs as the University of Cuzco, but for lack of funds only one or two were filled. This university existed still in 1878, but it is now extinct.

Situated high up in the Andes and descending the eastern slopes of the great chain, the republic of Bolivia occupies to a great extent the country known as upper Peru, that until late in the colonial period formed part of the vice royalty of Lima. La Paz is now the capital

of Bolivia, but formerly it existed at Sucre, named since the Revolution in honor of that great patriot and companion of Bolivar, General Sucre. But Sucre has had several names. It has been known as La Plata, as Chuquisaca, and finally as Charcas. The city of Charcas had the honor in colonial times of being the seat of one of the most famous universities in America in the seventeenth century. It was founded in 1523 as the University of St. Francis Xavier. Even today the University of Sucre is regarded as the best in the country.

Besides this one, Bolivia possesses at the present time universities at La Paz, Santa Cruz, and Cochabamba. The Bolivian universities, though subject to the Department of Public Instruction as such, have, nevertheless, departments of theology, the teaching of which is under ecclesiastical control.

Towards the end of the eighteenth century, the spirit of the University of Charcas had grown to be quite anticlerical, and many of the revolutionaries of 1810 were educated within it. From its halls have gone out, however, a number of distinguished men, like Mariano Moreno, Bernardo Monteagudo, and Jose Ignacio Goriti of Argentina, and Jose Mariano Serrano of Bolivia.

While higher studies were flourishing in Peru, Santa Fé de Bogotá, always an intellectual center, though far more isolated than Lima, was creating facilities for higher learning. The Dominicans had been teaching grammar there since about 1563, and arts and theology since 1572, when, in 1592, the Bishop, Don Luis Zapata, founded the College of San Luis for the Jesuits. Closed after his death, it was soon reopened by his successor, Bartolomé Lobo Guerrero. This college, in course of time, came to be known as the Xaverian University. Now arose a long controversy between the Jesuits and the Dominicans concerning the disposition of certain revenues proceeding from a legacy of Gaspar Nuñez. The courts

decided in favor of the Dominicans, who, in 1627, established the Royal and Pontifical University of St. Thomas, though the Jesuits were permitted to continue their institution as the Xaverian University.

The University of San Tomas has obtained renown through such eminent jurists as Luis Brochero and such linguists as the Dominican Bernardo de Lugo. The celebrated historian, Fernandez de Piedrahita, Bishop of Panama, was a doctor of this university.

Today, Columbia has a national university at Bogotá, consisting of separate colleges and faculties, such as the Colegio de San Bartolomé, in which is the faculty of philosophy and letters with a large number of pupils. In 1896 there were 469. The other faculties are medicine, law, and political science, and mathematics and engineering.

The other universities are Cauca, Antioquia, Nariño, and Cartagena. The University of Antioquia has faculties of philosophy and letters, law, medicine and engineering.

Cauca still passes as a university, though the title was legally suppressed in 1892. It has faculties of philosophy and letters, law, and natural sciences. The University of Cartagena is quite modern.

We now turn to the neighboring republic of Ecuador. The oldest university in that country was San Fulgencio, established by the Augustinian Fathers at Quito and confirmed by Sixtus V in 1586, but the most important university of that city was that of St. Gregory the Great, founded by the Jesuits in 1620, At present higher education is imparted at Quito in the Universidad Central of Ecuador with faculties of jurisprudence, medicine, pharmacy, and science. Priests are admitted to the faculty, as I find Father Luis Sodero, S. J., among its teachers, and contributing to the *Anales,* its monthly journal.

Venezuela, too, had its university in the colonial period. Some time in the seventeenth century, Don Diego de Baños y Sotomayor, a native of Santa Fé de Bogotá, founded at Caracas the seminary of Santa Rosa, with three scholarships and nine chairs, including Latin grammar, Aristotelian philosophy, theology, canon law, and music. In 1722 this seminary was raised to the rank of a Royal and Pontifical University by decree of Philip V and by Bull of Pope Innocent XIII. All the rights and privileges enjoyed by the other universities of America were conferred upon it, and the faculties of civil law and medicine were added.

Probably the most distinguished man that ever attended this university was early in the nineteenth century, the great Andres Bello, who studied mathematics and physics under Escalera. Montenegro, Escalona, and Echevaria reorganized the philosophy of the university and the licentiate Saenz the law course.

At present, there are two universities in Venezuela, one the Central University at Caracas, and the other at Los Andes.

Turning now to the La Plata regions, we find that in 1613 Bishop Fernando de Trejo y Sanabria, a native of Paraguay, and a Franciscan, founded at Cordoba of Tucuman, in the present Argentine Republic, in accord with the Jesuit Provincial Torres, a college in which the Jesuits were to teach Latin, the arts, and theology. The Bishop endowed this college. In 1622 a brief of Gregory XV and a decree of Philip III raised the institution to the rank of a university with the privilege of conferring degrees. The constitutions were drawn up in 1680.

After the expulsion of the Jesuits, the university passed for a brief period to the Franciscans. In 1784, the Bishop Jose Antonio de San Alberto became rector, drawing up new constitutions. He could have held the position only a short time, as in the same year he was

promoted to the archiepiscopal see of Charcas. About the year 1791 the faculty of law was added.

Controversy arose now between the Franciscans and the Seculars, ending in the triumph of the latter, with the celebrated Dean Gregorio Funes as first secular rector of the university, that obtained the title of *Mayor* by a Royal decree in 1800.

The University of Cordoba is today one of the three national universities of the Argentine Republic. The others are the University of Buenos Ayres, founded since the Revolution, and that of La Plata, the capital of the province of Buenos Ayres. La Plata is a new city made to order, and its university is only a few years old, yet it has upwards of 2,000 students. As a thoroughly well equipped, modern, and up-to-date institution of learning, it has not its equal in South America. Particular attention is paid to the natural sciences, and the museum of the institution bids fair to become one of the finest in America. It it to be feared, however, that, owing to rationalistic tendencies, and to the separation of education from religious influences in the Argentine Republic, the University of La Plata may not be beneficial to religion. Argentina, as a whole, is not anti-Catholic, but there has been a secularization of education that is apt to produce noxious results.

The Catholic University of Buenos Ayres is still in its infancy, with faculties of law and social science, but in a flourishing republic like Argentina there is no reason why it should not advance with rapid strides.

The Jesuits arrived in Chile in 1593, and in the same year these devoted men, the great educators of Spanish-America in the colonial period, laid the foundations of higher education in that country, with chairs of philosophy and theology. Many and great were the men that went out from their lecture halls. Some of the most learned men the Society had before the suppression were

natives or residents of Chile, men like Vidaurre, Lacunza, Olivares, Ovalle, and Molina.

However, the honor of having inaugurated university studies in Santiago belongs to the Dominicans. Since 1595 they had been teaching grammar, to which some time later they added philosophy and theology, when, in 1619, a Bull of Paul V permitted them to found the University of St. Thomas in the monastery of the Holy Rosary. The privileges granted by this Bull were to last for ten years. The faculties were logic, history, moral philosophy, physics, mathematics, canon law and theology. The founder of the university was Fray Pedro Salvatierra. The privileges lapsed after the expiration of the term, but, many years later, in 1684, Innocent XI renewed them for a period to last until such time as Santiago should have a public university.

Some time after this privilege, granted by the Pope to the Dominicans, the Jesuit Father Torres founded, in 1625, a college (convictorium) as an annex to their principal house in Santiago. The Jesuits at first dedicated it to the English martyr, Blessed Edmund Campion, but fearing later on that they might be acting against the well known decree of Pope Urban VIII, they changed the title to that of St. Francis Xavier.

Four years before the establishment of this college, in 1621, they had obtained from Pope Gregory XV the Bull *in eminenti,* granting them the privilege of conferring degrees, including the doctorate, for a period of ten years. Their college thus began as a Pontifical University. This privilege was renewed for ten years more by Urban VIII and finally granted without limitation in 1634.

This *convictorio* of St. Francis Xavier became after the suppression of the Jesuits the *Instituto Nacional* of Santiago, which serves at present as a school preparatory to the university. A number of the distinguished men of Chile have passed through it.

Finally, in the first half of the eighteenth century, the University of San Felipe was founded through the instrumentality of the Alcalde Don Francisco Ruiz Berezedo. A decree of Philip IV of June 27, 1738, gave it legal existence, with chairs of theology, canon law, civil law, mathematics, cosmography, anatomy, medicine, and Indian language. It began its life with the modest endowment of 5,000 pesos. After the Revolution the University of San Felipe became the National University of Chile, that still exists.

The present Catholic University of Santiago de Chile was founded by Archbishop Mariano Casanova on June 21, 1888, beginning its courses on April 1, 1889. It occupies two buildings, which it owns, in the city of Santiago. In 1909, 629 students were matriculated. Besides the officers of administration, it has upwards of sixty professors. The faculties are law, mathematics, agriculture and industry, and engineering. From this enumeration it will be seen that, like other universities in South America, the Catholic University of Chile devotes its exclusive attention to a practical education. It appears, however, that a faculty of humanities is in process of formation. A four years classic course is also required before admission to the university can be obtained.

Before I close this paper I should mention the University of Havana, founded by the Dominicans in 1721, under the authority of Pope Innocent XIII. Owing to some misunderstanding with the Bishop, it was not opened until 1728, when it began its courses in the Dominican monastery. In 1734 it obtained the title of Royal and Pontifical University. It remained in charge of the Dominicans until 1842, when it became secularized and the title of Pontifical was suppressed. It still exists with faculties of law, medicine, letters and science.

The keynote of higher education today in South America appears to be that which is practical rather

than speculative, that which tends rather to material than to intellectual and spiritual development. The impulse given to commerce by railroads, emigration, and, not the least, by the growing influence of the United States, has produced a reaction from the past when the contemplative rather than the active life prevailed. Oriental mysticism has yielded to Occidental activity of body, and as in all periods of transition men threaten to go to the opposite extreme. The tendency is to neglect that which in the past did much to heighten the culture of Spanish-America, the humanities, the old *humaniora,* the classics, and to lay exaggerated stress upon the practical sciences. If political economy and jurisprudence figure so prominently in the curricula of studies, it is on account of their practical bearing upon our modern life. A necessary result of these tendencies is that in the most active and commercial countries of South America there seems to be a decline in literature so called or in *Belles Lettres.*

Peru, too, has caught the fever, and even in that conservative old bulwark St. Marks, with its venerable traditions, there are signs of a change that has come. This is indicated in the discourse of Dr. Manuel V. Villaran, delivered by him at the inauguration of the studies in 1900. It is intensely practical and an alarm bell awakening the Peruvian youth to the necessity of entering into the great material and industrial struggle of the age, instead of enjoying the quiet literary repose of their fathers. South America has seen most of its material enterprises in the hands of foreigners, and it is a question of life and death whether or not it will render itself competent to compete with the alien laborer and capitalist and retain its patrimony. This explains the tendency of the times.

Charles Warren Currier.

Washington, D. C.

THE "CONGREGATION DE NOTRE DAME" OF MONTREAL

The early history of the "Congregation de Notre Dame" takes us back to days when Canada was a wilderness and Montreal little more than an outpost at the mercy of an Iroquois foe. Ten years had gone by since a handful of sturdy pioneers led by Paul Chomedey de Maisonneuve, in the rough palisade which drew its circle of protection around the infant colony of Ville Marie, had crystallized the project of the Montreal Company by founding on the island of the same name a city in honor of the Queen of heaven.

The soldier commander of 1641 was still at his post, as undaunted and determined as if he were in the untried days of crusader daring. Neither friend nor foe could weaken his resolve "to go to Montreal even though every tree were an Iroquois." But he had learned at his cost what savage warfare meant; he had seen his soldiers fall and means of sustenance dwindle until he felt that the settlement must perish unless the mother country came to the rescue with men and money.

In the fall of 1653 we find him at Troyes, France, on a visit to his sister, a nun, in the convent of the "Congregation de Notre Dame." She and others of her community had petitioned de Maisonneuve, in 1641, when he was preparing for his first voyage to Montreal, to give them passage also that they might be among the valiant missionaries fortunately chosen to bring the light of faith to the redman in America. Their generous offer was declined. The founder of Ville Marie foresaw clearly that the state of the western country and the needs of

the new colony were altogether incompatible with the requirements of conventual life, particularly the life of a cloistered, teaching community.

Now, after ten years' experience on the banks of the St. Lawrence, he could not be persuaded to reconsider his refusal. He was willing, however, to accept the services of a woman teacher, could any one brave enough be found to hazard the sixty-day ocean trip, as well as the privations, hardships, and dangers to be expected in the Ville Marie of those days.

Marguerite Bourgeoys, at that time Prefect of the Sodality for non-resident pupils at the convent of the "Congregation de Notre Dame," Troyes, was proposed as a person eminently suitable for the work he had in view. She was the daughter of well-to-do tradespeople, and was now in her thirty-second year. Trained early and long in the severe school of spiritual trial, working solely for the Master's glory, irrevocably united to Him by the vow of perpetual chastity, Marguerite knew the secret of that imperturbable patience and profound humility which in later days stood her as a tower of strength. "In Marguerite Bourgeoys," says Parkman, "was realized that fair ideal of Christian womanhood, a flower of earth expanding in the rays of heaven, which soothed with gentle influence the wildness of a barbarous age."

An interview with the young Prefect had the cheering effect of a rift in the clouds overhanging the hopes and projects of de Maisonneuve for the children of the distant colony. She accepted all his proposals, even to early departure with him for the "savage scene of her labors."

God's ways and God's thoughts are not ours! Neither were the divine ways for the shaping of Marguerite's destiny coincident with the plans of her friends and relatives, who, on hearing that she had consented to throw herself into the dangers of life in Canada, were clamorous in their entreaties to nullify her purpose. But all

to no avail. The New World was to her the far-stretching field of the Divine Sower, and she would be one of the helpers doing her little share to scatter the seed of His truth in the fertile soil of young hearts.

De Maisonneuve and his colonial recruits sailed from France on July 20th, 1653. Two months and two days was the record of the "St. Nicholas" from Havre to Quebec, and because of unavoidable delay here, it was only on November 16th that the travel-weary Marguerite reached Montreal. Sixty-three days to cross the Atlantic! One chafes at the mere thought of submitting to the long imprisonment of the old ship with its nondescript accommodations; its monotonous days and anxious nights. How did our courageous Frenchwoman pass the time? An ancient memoir speaks of her as the Apostle and Almoner of the vessel. Assiduously she assembled the sailors every day for religious instruction, often entertained them by pious reading, and recited morning and evening prayers aloud for the crew and the passengers. An epidemic which broke out shortly after the "St. Nicholas" sailed called forth her charity as infirmarian and comforter to the poor sufferers, eight of whom died in her arms. Her arrival at Montreal was the long-wished for termination of all these slow hours of travel and trial, and we know with what grateful heart she at last stepped ashore in the mission-land of her dreams.

The embryo city of 1653 contained about fifty houses. There were no French children of an age to attend school, so that her services as teacher were not needed for some time, although we recognize them in the irregular house-to-house system of instruction which her zeal created. She nevertheless found many other means to make herself useful and helpful to the colonists in general, and was particularly thoughtful of the poor, even washing and mending their clothing. But ever within her burned the desire to devote herself exclusively to the minds and

hearts of children. She had come for them, and not until she found herself in her true vocation as teacher to the little ones of the colony, could she feel that she had entered her proper sphere of missionary labor.

In 1657 her wish was gratified, and in this way: She saw growing up around her a sufficiently large number of boys and girls whom she could not teach regularly because of the time lost in the itinerant system she had hitherto followed. A suitable house in which she might bring them together for instruction was an imperative need. De Maisonneuve listened kindly to her appeal for assistance, and then gave her his all—in the way of buildings—a stone stable which he thought might be remodeled and made habitable. It had been used once as a cattle-shed and pigeon-roost; unaesthetic and commonplace surely, but the unworldly features and lowly associations of the newly-acquired property spoke to the Christian spirit of Marguerite. We can well believe there was genuine, grateful joy in her heart as she took possession of the abandoned place, which, after it was cleansed, a chimney built, and an outside ladder placed to allow access to the loft sleeping apartment, became the first school of Montreal, the humble birthplace of the "Congregation de Notre Dame."

No thought of founding a teaching Sisterhood had at this time any place in Marguerite's mind. Even though her zealous hopes had compassed the realization of such a plan, the actual condition of the country opposed an emphatic negative. Humanly speaking, such an enterprise was impossible: God had not yet manifested His Will to "exalt the humble" and confound the strong.

A project dear to her heart, however, was the building of a chapel dedicated to our Blessed Mother where she might assemble the young girls of Ville Marie and teach them lessons of true devotion to Mary. The Jesuit pastor, Père Claude Pijart, was favorable to the proposition,

and de Maisonneuve allowed Marguerite to choose the site for the intended shrine—that occupied to-day by the church of "Bonsecours." Unfortunately, opposition to the building arose from unexpected quarters, and the structure already begun, had to be abandoned. Later on, in 1675, the energetic Sister mustered her helpers again, and this time a stone church—the first on the Island of Montreal—was completed to the joy of the whole population.

The check to her cherished project in 1657, turned Sister Bourgeoys' thoughts to other means through which she might reach and influence the young people of the colony. Ville Marie was growing steadily. It had already overstepped the feeble boundary of the original palisade village, and modest homes had sprung up, sheltering an ever increasing number of children, until the burden of the school-room became too great for Marguerite and her one assistant. It was clear to her now that if the work she had undertaken was to live on and keep pace with the prosperity of the colony, she must seek out associates and as a teaching body band them with herself on somewhat regular lines of organization. This idea was the inception of the "Congregation de Notre Dame" of Montreal.

A trip to France was the only way out of the difficulty of finding other workers. Cross the ocean again! The generous Mother, nevertheless, did not hesitate to face the discomforts the long, slow journey entailed; and when a year later she returned to Ville Marie bringing a reinforcement of several young women, with grateful heart she beheld her prayerful purpose happily accomplished, and her nascent institution safely cradled in the arms of poverty.

There were dangers ahead, however, which threatened the very life of the young establishment. Mother Bourgeoys, from the moment that she saw the possibility of

founding a teaching community, was quite fixed in her idea that it should not be cloistered. The determination was novel in conventual legislation, and it met with no little opposition from some of the clergy, notably, Bishop Laval, and after him Bishop St. Valier, both of whom tried to persuade her that she should allow her foundation to be merged into that of the Ursulines of Quebec.

Mildly, humbly firmly, yet hopefully, the far-seeing Foundress clung to her resolve of a Sisterhood with no visible mode of enclosure. With due respect for the opinions of the Bishops, but with an assurance bordering on inspiration, she answered their objections one by one, making the strong point of her final argument the fact that the Blessed Virgin herself was never cloistered, and that in imitation of their heavenly Mother whom they loved to call their Foundress and perpetual Superior, the Sisters of the Congregation sought freedom in the outward exercise of zeal for God's glory and the sanctification of the children confided to their care—liberty to go and come as missionary teachers in all parts of the colony. The discussion closed with a winning clause for the uncloistered Sister. The worry of the incident just narrated, however, was only one trouble among a hundred whose shadows darkened the pathway of the intrepid Foundress in her endeavors to obtain ecclesiastical approbation and state recognition for her Institution. Two more voyages to France, one in 1670, the other in 1680, the first to solicit *patent letters* from Louis XIV, the second to confer with Bishop Laval on matters pertaining to the Rules of the Congregation, were undertaken with a virility of spirit which held out in patience during the long waiting at the French Court, and likewise caught a gleam of hope shining through the disappointment caused by Bishop Laval's unfavorable answer.

Material trials, many and disheartening, also fell upon the young institution. A more commodious house,

built on the site of the old stable, was totally destroyed by fire in 1683, and two Sisters perished in the flames. The restraints of extreme poverty were sorely felt, bringing the community more than once to the verge of starvation; and the incessant struggle bound up with the very means of subsistence in the unresourceful newness of the country, for years remained a factor difficult to eliminate from the large total of colonial discomforts.

The wonder is that any headway at all could be made in the development of the Congregation against the formidable hindrances of those unsettled times. Yet when Mother Bourgeoys passed from earth on the twelfth of January, 1700, she left eight houses scattered along the St. Lawrence from Montreal to Quebec, and a contingent of some eighty Sisters to carry on her work. Her unselfish efforts had been blessed beyond all expectation. On the 7th of December, 1878, Leo XIII declared her Venerable, and a little less than two years ago, Pius X ratified the judgment of the Congregation of Rites at the close of the process proclaiming the heroic quality of her virtues. No higher eulogy of the venerated Foundress and her work will ever be written than that which Rome gave to the world in the Decree of June 19, 1910: "Through her invincible courage, her toils and her travels, she may be said to have reproduced in living traits, the life and methods of the great Apostle Paul." Is not this the very climax of praise? The lowly Marguerite compared to the towering Paul!

As we look back across the gulf of years since the death of the Venerable Mother—two centuries and more —spanned by the administration of twenty-five Superiors, successors of the heroic Foundress, the truth of the proverbal "trials and tribulations" of God's blessing on anything undertaken for his sake, finds forceful verification in the annals of the Congregation.

"Wars and rumors of wars" epitomize the political

history of the French and English colonies in America for the greater part of the eighteenth century. The peace of convent walls was not respected. The school founded in 1732 by the Sisters of the Congregation at Louisbourg, a French fort on Cape Breton Island, was particularly unfortunate. At the taking of the place by the English in 1745 and again in 1758, the Sisters and their students experienced the horrors of a siege and were finally transported to Rochelle, France. The next year, during the Wolfe-Montcalm campaign at Quebec, two convents were burned and a third pillaged. This last was looted a second time in 1775, and a part of its walls battered by American soldiers in the train of Montgomery and Arnold.

In the meantime, what was going on at Ville Marie? All was not peace in the old French colony, notwithstanding the signing of the Treaty of Paris in 1763. The material war was over, but English bigotry sought to cramp the action of the Catholic Church in Canada by killing the Catholic schools, and as means to that end, Sir Guy Carleton forbade the Sisters to receive any postulants under thirty years of age, or to admit any candidate to religious profession without a written permission from him or his successor in the government of the Province. "When the Lord is for us, what matters who is against us," was their prayer of patience, which, with the expostulations of their friends, soon found answer in the quiet revocation of the vexatious decree.

Thus the humble Institution of 1657 lived on, and still lives on in its good work, its children multiplying and filling the land. Twice since 1683—the last time only nineteen years ago—the mother-house was swept away to the last stone by the devouring element, yet phoenix-like it has risen again in an imposing structure, the home of 207 novices and of 1,508 professed Sisters, over 1,100 of whom are actively engaged as teachers in the 130

houses of the Congregation in Canada and the United States. The statistics of December, 1911, show a school-roll of 36,346 children.

No comment is necessary, no appraisement sought other than a "Magnificat" of gratitude to Heaven for the generations that have arisen to bless the name of the apostolic woman whose work has been sketched here. Two colleges, a Normal School, three Industrial Schools—one of them in affiliation with Laval University—over a hundred boarding schools, academies, and grammar schools are the offspring of the stable foundation of Marguerite Bourgeoys!

Full of hope and vitality, true to ideals that have stood the test of centuries, progressive in all that seeks not to sacrifice the principles of Christian pedagogy and Catholic training, the "Congregation de Notre Dame" stands among the educational forces of the land ready to do "according to His word" whatever lowly handmaid *can* do for the glory of the Master's name.

S. S. I.

Montreal, Canada.

A COLLEGE COURSE IN BIBLIOGRAPHY

It is the general opinion that books are the principal source and means of culture. Directly or indirectly, they are almost the sole means, since the personal element, which often is so great a feature in education itself, must depend upon this source for its development.

It is therefore to the library that we must go for the systematic improvement of our minds or for our mental cultivation.

In former days it happened too often that the library was only an incidental feature of the college or university. This, however, is no longer true. Notable changes in methods of instruction, the multiplication of lecture courses, the organization of debating societies, have had an excellent influence in bringing students in closer touch with the college or university library. The authorities of educational institutions recognize the real relation between the library and the college, the need of a large amount of literary material in the work of instruction and the necessity of special training in the one appointed to organize and to care for this material and to make it speedily accessible to both professors and students. But notwithstanding the careful training of the librarian, it would be impossible for him to keep informed on the enormous output of the world's printing press, were it not for numerous bibliographies giving lists of books published on almost every subject.

Search has been made with some care for a short and satisfactory definition of the word bibliography, but without complete success in ascertaining what it means to librarians and to the world at large. Some enthusiasts maintain that it is a science which comprehends all the other sciences and arts. Others, more modest, are content to define it briefly as the science which treats of the description, cataloging and preservation of books.

Two main divisions underline the general study of bibliography, viz., material and literary, according as books are regarded with reference to their form or to their content. The former concerns the book collector and the bookseller who value books on the basis of their material finish, their elegant type, ample margins, fine illustrations and artistic binding; the latter interests the literary man, the scholar. In this short paper we propose to treat only of the literary, or, as it is sometimes called, intellectual bibliography, which treats of books with reference to their contents, and their connection in a literary point of view. We shall try to show the necessity of making the study of bibliography a part of the curriculum in our colleges and universities.

Emerson, in his essay on books, demanded that every college should have a professorship of books and reading. Dr. Poole stated that the study of bibliography and scientific methods of using books should have an assured place in the university curriculum and that a wise and professional bibliographer should be a member of the faculty and have a part in the training of all the students. No one realizes better than the librarian himself the importance of the bibliographer's work. In the performance of his duties in the reading room, he sees every day that the great majority of his patrons are working at a disadvantage. To the general student the knowledge of books of common reference is very limited, and very few indeed know of the existence of special bibliographies and of indexes to serial publications and periodicals. In his search for information, the student leaves everything to chance, and as a rule, it is only after having lost a good deal of precious time in his fruitless search that he comes to the librarian for help. This is always cheerfully given, and in most of these cases, if time permits, the librarian tries to give a few general directions in the use of reference books and bibliographies. By

practical experience one may get acquainted with a number of reference books and bibliographical works, but experience has shown that nothing can fill the place, in this matter, as in many others, of a regular course of study.

To Mr. R. C. Davis, librarian emeritus of the university of Michigan, we owe more than to any one else for giving an impetus to this movement. As far back as the year 1881, he succeeded in having a course of bibliography and reference works made part of the curriculum at Ann Arbor. This example has been followed since by Brown University, Dartmouth College and many other educational institutions. At Yale University, a course in bibliography of history is required of all students before further courses in history can be taken. The course has proved to be an excellent training for later college work. It develops the habit of work, and gives a training in the independent use of books; in one word, the student receives good mental equipment for the proper treatment of any subject. During the connection of the Library School with Columbia College a complete library education was obtainable in connection with the college course.

It is singular that universities should have neglected this growing demand for library knowledge, since the requisites for such instruction were practically already supplied; and while in certain ways the training of librarians verges on the technical, yet in others it is far more academic than many of the branches taught in universities. That professors are in favor of such a movement, there can be no doubt. For a number of years back, in nearly every college and university they have had appended to their courses of lectures on various subjects, more or less bibliographical information; they realized that without suggestions of this sort the student would be puzzled to know how he should go about the work prescribed by the professor.

If the study of bibliography is of comparatively recent date, it has, however, already made rapid progress. Most books published within the last few years contain a bibliography of the treatises consulted in the preparation of the work. Today, an encyclopædia without a full bibliography accompanying each article is considered of little value. A number of editorials in magazines have highly praised this feature in the Catholic Encyclopædia. Owing to these excellent bibliographies in books and encyclopædias the reader finds, not only the facts, but also the sources from which the facts are drawn. He can go back to the sources which he may perhaps intrepret in a different way, or at least consult them to confirm or upset the conclusions of the author.

Enough has been said to show that bibliography ought to be made part of the curriculum in every college and university not only as an important factor in research work, but also as being part of a liberal education. It is not necessary that the student should learn the contents of the most useful books, but he should know their existence and what they treat of. He should know what are the most important reference books which will answer not only his own questions, but also the many inquiries put to him by less favored associates who regard him as an educated man.

The interest shown by the literary world at large for bibliography is another proof of its importance. National and international societies have been formed all over the world for the advancement of bibliography. The Société Bibliografique of Paris deserves here special notice for having been the first to enter the field. It was founded in 1861, and aside from its regular bulletin, it publishes a universal bibliography—*Le Polybiblion.* Of this publication, two parts appear each month, one literary and one technical. The latter includes a bibliography of new works published not only in France, but also in foreign

countries, summaries of the principal periodicals, French and foreign, and of the publications of learned societies. But even societies, if private, seem hardly equal to the task of bibliography making. For this reason, those interested in the progress of bibliography have looked to the state for assistance. Thus national and even international bibliographical societies have been organized within the last quarter of a century. The foundation of the "Institut international de bibliographie" at Brussells in 1895, is the most important step in this direction.

An excellent idea of the work done by this institute can be formed from the proceedings of its second meeting in 1897, when the following resolutions were adopted:

1. The International Bibliographical Conference recognizes the necessity of giving the work of bibliography an international organization. . .

2. It congratulates the Belgian government on the valuable encouragement which it has given to bibliographical science during these last two years. It associates in these congratulations the following Swiss authorities: the Federal School Board, the governing council of the Canton of Zurich and the Town Council of the City of Zurich. . .

3. The Conference adopts the principle of special and critical bibliographies as supplementary to the Universal bibliographical index;

4. Recognizes the usefulness of forming national branches within the International Institute of Bibliography;

5. Urges learned societies and editors of periodicals to send every month on separate slips to the national secretaries of the International Institute of Bibliography a table of contents of the periodicals published under their editorship, for the purpose of rapidly compiling the Universal Bibliographical Index.

6. Expresses the wish that in advanced courses of study greater weight should be laid upon bibliography.

7. Expresses the desire that an agreement should be reached in the several countries between the associations of publishers, booksellers, librarians and the International Institute of Bibliography or its national sections for founding Library Schools;

8. Commissions the officers of the International Institute of Bibliography to appoint a committee of specialists in various countries for the purpose of establishing an international code of rules to be followed in compiling bibliographical notices;

9. Commissions the officers of the International Institute of Bibliography to form a committee for the purpose of studying the most practical and economical methods of printing bibliographical cards.

10. The assembly continues the officers of the International Institute of Bibliography in their functions until the next conference.

During the few years which have elapsed since these resolutions have been adopted, most of the wishes expressed in these resolutions have been realized. To mention only our own country, we may well be proud of the number and high standard of our library schools. The plan suggested by J. Thomson in 1902, for a bibliographical society of America, has also been realized.

The division of bibliography in the Library of Congress, cannot be too highly praised for the work done during the last fifteen years. Were it not that everybody in the library world understands the importance of bibliography, such progress could not have been made within a few years.

But the reader may ask what is to be the scope of a practical course of bibliography for the college man. Such a course having passed its experimental state in universities where it has been given for a number of

years, it will be sufficient to mention here the topics which may make up a course of about 30 hours a year. Two or three lectures on reference books may be followed by a short history of printing and the material side of the book as well as on the history of libraries.

As for the description of bibliographical works, the following division may be adopted:

1. Bibliographical history.
2. Bibliography of bibliographies.
3. Universal bibliographies (general catalogues, encyclopædias, incunabula, anonyms and pseudonyms).
4. National bibliographies (trade bibliographies).
5. Bibliographies of special subjects or authors.
6. Indexes to periodicals and serial publications.

In the study of these six classes of bibliographies, the professor of books, as Emerson calls him, will:

1. Introduce the student to the principal bibliographers from the earliest one, Richard de Bury (1381-1445) to those of the present day.

2. Among the many bibliographies of bibliography he will point out the different features of each and indicate those which may be consulted with profit in preference to others.

3. Concerning universal bibliographies, the student will become familiar with the best printed catalogues such as those of the British Museum, the national library of France, the Peabody Institute in Baltimore, the Surgeon General's in Washington, etc. He also will be given instruction on the use and relative value of encyclopædias containing bibliographical references. For rare books and incunabula a description will be given of Brunet's Manuel du Libraire. . . Hain's repertorium bibliographicum. . . Panzer's Annales Typographici. . . etc. A study of Barbier, Quérard, Weller, Cushing, etc., will teach him to find the real author of anonymous books and of books signed by pseudonyms.

4. As for national bibliographies, they will be described by countries. Trade bibliographies, which are the best guides for finding author, title, place and date of publication and price of books, will be carefully studied.

5. In the study of bibliographies of special authors or subjects the student will be especially taught how to make such bibliographies in connection with his own work.

6. Besides Poole's index, the readers' guide to periodical literature, and other general indexes to periodical literature, periodicals and serials containing excellent monthly or quarterly lists of bibliography on certain subjects will be studied carefully. We feel confident that such a course in bibliography and reference works will enable the student to conduct an original investigation with ease and pleasure and thus we may hope that the student of today will be the scholar of tomorrow.

Joseph Schneider.

THE EMPIRICAL MOVEMENT IN EDUCATION

Every teacher knows by experience that the most important subject he has to study is the mind of his pupil. In fact, the best fruit of "experience" is the insight it gives into the mental processes of the child and their development. At the present day it is hardly conceivable that a teacher would be content with "setting tasks" and "hearing lessons," regardless of what might be the needs and capacities of the pupil. The common sense which obliges the parent to make allowances for the child's peculiarities, lays a similar obligation on the teacher. Even without the enthusiasm of a Pestalozzi or the elaborative skill of a Herbart, one readily understands that education must adjust itself to the nature of the mind and its growth and hence must be based on psychology.

But psychology itself is a growing science. Within the last fifty years especially, it has put forth new branches, each embodying a method of its own. And of the various methods which have thus come into use, the most ambitious, if not the most fruitful, is the experimental. This was intended to serve as a means of analyzing the mental processes with greater caution and exactness than was possible by the earlier method of introspection. It goes into the minute details of the mind's activity, studies them in their relation to physical and physiological phenomena and seeks to formulate its results in statements that add somewhat to our knowledge of the mind. But it does not, in its own proper sphere, aim at any practical application. If it ascertains by careful experiment how memory behaves or attention varies, it does not undertake to say how memory or attention should

be developed or how any of the numerous problems which the schoolroom offers should be attacked and solved. This has all along been the position of those at least who insisted on the purely scientific character of experimental psychology; and some of its ablest representatives have spoken quite frankly in this sense to teachers who, with more zeal perhaps than wisdom, expected the laboratory to smooth out all their difficulties and supply them with an unfailing method.

On the other hand, it was pointed out that the conclusions reached by experimental psychology, valid as they may be for the adult consciousness, do not, without modification, hold good for the immature mind. The fact of development, with the changes it involves, must be taken into account. An idea, for instance, that is presented in abstract form may be readily taken up and assimilated by the adult, whereas, it would be meaningless for the child; and what rivets the attention of grown people may have no such effect in the schoolroom. The psychology, then, that the teacher needs is the psychology of the child, just as a child, not as a diminuitive man.

It is, of course, obvious that much can be learned about the child by observation; indeed, it is to this means that we owe about all the knowledge we have of the mind in its earliest stages. There is always, to be sure, the difficulty that we have to interpret as best we may the manifestation of the mind that does not as yet express itself in language, while the acquisition of language is a process that calls for serious investigation. But for that very reason, it is clear that observation must be made as accurate and systematic as possible. It must go beyond the casual noting of what the child does and apply methodically arranged tests. In a word, the study of the child must add experiment to observation, and thus turn to advantage on the practical side the methods employed by experimental psychology for the purposes of pure science.

The foregoing considerations outline what may be regarded as the logical aspect of the empirical movement in education. They have encountered criticism in different quarters, and they may still need revision before the movement can be fully justified. But the movement itself has gone forward and it is now taking on a significance which our teachers cannot afford to disregard. Whatever value one may attach to the results so far obtained and whatever promise of better things may be held out, it is surely of interest to survey the progress of the movement and to indicate its principal features.

THE EARLIER PHASES

It is always hard to point out the precise beginning of any movement. To this rule, the empirical movement in education is no exception. We in America have been familiar with it for some years. It has taken on larger proportions in our country than anywhere else on the entire globe. But we do not know when the first attempt was made to collect facts bearing upon educational problems, and to solve those problems by observation and experiment. Though histories of education abound, there is as yet no history of experimental pedagogy.

Since so little has been done it would be rash to assign any date or even period as the absolute starting point of this empirical movement. However, there is some evidence to show that investigators began to collect pedagogical data in the latter part of the eighteenth century. In 1767 a Berlin magazine published a translation from the English on "The Value of the Investigation of Human Understanding." In this article, a desire was expressed to have "a complete and continuous history of all that transpired in the soul of a child from its very first sensation."[1]

[1]Retranslated from Th. Fritsch. Zeitschrift für pädagogische Phychologie, 1910, XI, p. 150. He quotes from the Gesammelten Schiften, und Nachrichten für die Liebhaber der Aerzneywissenschaft, Naturgeschichte und die angenehmen Wissenschaften überhaupt, 1767, III, p. 595.

The attempt was made to fulfill this wish, and even at that time several histories of children were published, and more than one educator attempted to avail himself of the new avenue that had opened up in child study. The empirical study of the mental development of the child thus antedated the origin of Experimental Psychology itself, which did not commence until the first part of the nineteenth century. This movement, however, was doomed to die out. It did not revive until the nineteenth century. In 1876, Taine published his "Notes sur l'acquisition du language chez les enfants et dans l'espèce humaine."[2] This occasioned the publication in 1877 of Darwin's "Biographical Sketch of An Infant."[3] The systematic work of Preyer made child-study a branch by itself, and to-day it has almost attained the rank of an independent science.

The early empirical movement in pedagogy came speedily to an end because it was inaugurated out of due time. An empirical educational psychology supposes a certain development of experimental psychology. Furthermore, it needs—at least *de facto* in its development it has leaned upon, the science of statistics. In the eighteenth century neither of these sources of subsistence was available. In the nineteenth century, however, the science of experimental psychology commenced its course of development, and only toward its close did the mathematical handling of statistics reach such perfection as to allow a fruitful application to the data of the schoolroom.

About the time that conditions were ripe for the natural birth of a new empirical movement, the attempt was made to force the development of an experimental pedagogy. This movement centered, in the main, around

[2]Revue Philosophique I, 5-23, translated in Mind II, pp. 252-259.
[3]Mind, 1877, II, pp. 285-294.

the work of G. Stanley Hall. The questionnaire method was pressed into service and yielded an abundant growth, but little fruit in the harvest. This had been used with some success by Galton and Ribot in their studies of the types of mental imagery. It has since been considerably abused. Lists of questions, some of which seem to have been prepared without due consideration and reflection, have been sent broadcast, and great masses of material collected. Nothing that a man or child can do or think about is excluded from the field of the questionnaire.[4] Furthermore, the use of the method is open to all. No special training is required. Anyone can turn out a bulky piece of "research," and all sorts of workers have lent their aid to the accumulation of this material. Much of it affords interesting and suggestive reading. It helps at times to a better understanding of problems to whose solution we have no other avenue of approach. Frequently, however, the questionnaire studies simply bring together a mass of statements of such doubtful interpretation that they cannot be used for the solution of the question on which they bear. The material that has been gathered as a result of these questionnaire studies will in all probability contribute but little to the future synthesis of experimental pedagogy.

Fortunately, the success of the empirical movement in education has not depended upon the fate of any one method of research. Methods have been supplied it in abundance by experimental psychology. Through the use of these methods there has grown up—mainly within the last ten years—what is now being termed the science of experimental pedagogy.

WHAT IS EXPERIMENTAL PEDAGOGY?

The name experimental pedagogy would indicate that

[4] E. g. an article in the Pedagogical Seminary—"How children and youth feel about Clouds." 1902—IX, pp. 460-506.

it is an attempt to apply experimental methods to educational problems. This is indeed true, but it is not the whole truth, for experimental pedagogy makes use not only of experiment but also of observation. The difference between experiment and observation is simply this: in observation we make use of data just as they may happen to transpire without any effort on our part to control the course of events. In experiment, however, we observe events under conditions which we can and do control. An example of the former kind of work is given in the great mass of observations that are now at our disposal for the study of the early development of the child. Studies of correlation of mental abilities based upon teachers' marks also belong to this method of observation. Whereas, when special tests are made[5] and we bring children into more or less artificial conditions in order to study them, we resort to experiment. Both of these methods have been used extensively. Experimental pedagogy therefore must be understood not as confining itself to research by strictly experimental methods, but as including within its sphere every empirical study based upon facts with which the educator may be concerned.

THE MOVEMENT IN AMERICA

The interest in experimental pedagogy is by no means limited nor is it on the wane. In our own country it has been specially lively at Columbia University. The earnest attempt to bring together in a text-book the results of experimentation in the field of pedagogy was made by Edward Lee Thorndike, who published in 1904 his "Educational Psychology." He himself must have real-

[5]E. g. The Studies of Lobsien and Netschajeff on the development of memory—Ztschft. für Psychologie, 1902, XXVII, pp. 34-76 and 1900, XXIV, pp. 321-351.

ized the immature character of this work, which was, no doubt, intended as a manual for his classes. In spite of its tentative character, the work marked a great advance over previous educational psychologies, and even to-day it has not been supplanted by any other work in English. It was an attempt to apply to the problems of education the results of observation and experimentation and to exclude from consideration all questions that could not be treated in this way. The scarcity of experimental data renders this early attempt at a synthesis merely a suggestion of what can be done and how to do it, rather than a collection of reliable and well-founded conclusions. Since then Columbia University has been one of the centers of the empirical movement in education. While other branches of educational science have not been neglected, Columbia University has been very active in the prosecution of statistical and experimental research.

Another line of development has been taken at the University of Pennsylvania. It is sixteen years since the foundation of the Psychological Clinic by Professor Lightner Witmer. It grew out of the psychological laboratory. In 1889 Miss Margeret Tilden Maguire, Principal of a Philadelphia school, brought to the Professor of Experimental Psychology a practical problem. She had a boy whom no one could teach to read, and she took him to Professor Witmer to discover the reason. It was found that the child's vision was defective and therefore he could not see what was being pointed out to him. The remedy for this defect was very simple, and when it was applied, the child soon learned to read. Had it not been discovered, the boy would have been relegated to the ranks of the hopelessly defective, as, no doubt, many a child has been in the past, and will be in the future, for want of a few simple tests. Out of this incident grew the Psychological Clinic, though it was not founded until

1896. Now, every backward child in Philadelphia is sent to the University Laboratory, where his case is diagnosed. Courses for teachers are given at the University on the mental defects of children, and a Doctor of Medicine lectures on the ordinary diseases of children and the hygiene of the school.

Another line of pedagogical work, based on the questionnaire method of research, has been already mentioned in connection with the name of President G. Stanley Hall at Clark University. He himself thus epitomizes[6] the work that he has done:

"It is now nearly nine years since the first child study questionnaire was printed at Clark University. Now over one hundred have been issued and over one hundred fifty books and articles entirely or in part, based on returns from these questionnaires have been published.
* * *

"At first child study passed through a period of criticism such as few new scientific movements in the modern world, save evolution alone, have had to sustain. It had, too, a host of camp followers who had little conception of its meaning and no idea of its severity of scientific method, and who offered many very vulnerable points of attack. Some four or five years ago when the critics were loudest and most aggressive, many superficial observers thought the movement dead. But it has steadily spread to department after department. In insanity it has given us the new studies of dementia praecox; has almost recreated the department of juvenile criminology; furnished a new method for studying the most important problems of philology (as illustrated in the one sample bibliography on this subject, appended:) has revolutionized and almost recreated school hygiene; made adolescence, a strange word ten years ago, one of the most preg-

[6]Am. Journal of Psychology, XIV, pp. 96-97.

nant and suggestive for both science and education; given us the basis of a new religious psychology, and laid the foundation of a new and larger philosophy and psychology of the future, based not on the provincial study of a cross-section of the adult mind, but on a broad genetic basis."

These three tendencies constitute the main elements of the empirical pedagogical movement in America. They have been taken up by many of our American laboratories and do not of course belong exclusively to the Universities mentioned; but these Universities are quite properly associated with the three tendencies we have indicated.

IN FRANCE

It is not surprising that in France, the home of pathological psychology, the development of experimental pedagogy should have progressed along the lines of the study of defective children. This fact has been due not merely to the trend that the study of psychology itself has taken, but also to the small number of French investigators who have entered this field. They have not been sufficiently numerous for an adequate development of pedagogy along the lines most natural to French psychologists. Consequently work in other lines has not shown any significant development. If the work of M. Binet had not been done, there would be very little to report. However, in the early days of the movement he seemed to look forward to a more extensive development. In the advertisement to the "Bibliothèque de Pédagogie et de Psychologie" (published under the direction of Alfred Binet), there appeared the following prospectus: "The Library of Pedagogy and Psychology is destined to make pedagogy profit by the recent progress of Experimental Psychology. Properly speaking, it is not a reform of

the old pedagogy that it is going to attempt, but the creation of a new pedagogy having a scientific basis. The old pedagogy in spite of good points of detail should be entirely suppressed, for it is afflicted by a radical vice. It is made of show (*chic*), it proceeds by gratuitous affirmations, it replaces facts by exhortations and sermons. The term that best characterizes it is verbiage. The new pedagogy should be founded upon observation and experience. It should be, above all, experimental in the scientific sense of the word. This library will demonstrate the necessity of experiment in Pedagogy and will pass in review the different pedagogical questions, always making use of the experimental method." (Translated from the cover page of L'Etude Expérimentale de l'Intelligence, Paris, 1903.)

Some of these problems have been reviewed, but we still await from France and from the rest of the world the experimental data that will suffice for the foundation of a complete pedagogy. In France great progress has been made in dealing with defectives. Up to 1898 researches were carried on only at the Sorbonne.[7] In that year the University of Lille founded a pedagogical laboratory. This was placed under the direction of M. Lefèvre who contemplated "not merely a school where students come to be instructed in truth already discovered, but a work-shop in which we shall busy ourselves with formulating and solving a vast number of problems connected with the psychology of childhood and its immediate application to pedagogy."[8]

In 1905 M. Binet extended the work of the Sorbonne by establishing a laboratory of Experimental Psychology at a primary school in Paris. In 1908 he published in

[7]Cf. for this and following statements an article by C. Vattier: "Experimental Pedagogy in France." Journal of Educational Psychology, 1910, I, pp. 388 sqq.

[8]Bulletin de l'Université de Lille, Novembre, 1898, cited by Vattier, l. c.

the "Année Psychologique" his scale for measuring intelligence and retardation, the result of some years of experiment.[9] This scale is now being used to a large extent in American schools for defective children.

IN GERMANY

In Germany experimental pedagogy has been looked upon with suspicion by the universities almost up to the present day. As late as 1906 W. A. Lay, writing of the progress of this science and enumerating the various laboratories in Europe, had to say of his own country that "the German Empire—which first possessed a pedagogical chair in Jena, and as yet possesses no other, is far in the background." (Zeitschrift für experimentelle Pädagogik, 1906 II, p. III.) Nevertheless, the most important contribution to the science has come to us from Germany in the "Vorlesungen zur Einführung in die experimentelle Pädagogik" of Ernest Meumann (Leipzig, 1907).

Meumann gave to the psychological laboratory of the University of Zurich a strong pedagogical tendency. In spite of geographical limits, his work is most properly mentioned in a consideration of the development of pedagogy in Germany. He himself writes of his first inclination to this line of work, as follows: "I first conceived the idea of an experimental pedagogy in the last semester of my activity as assistant in the Psychological Institute at Leipzig—without any influence from without. And in my first experimental pedagogical publication (Deutsche Schule, 1903) I knew almost nothing of kindred movements among teachers."[10]

[9] For a brief account of this see: Edmund B. Huey: The Binet Scale for Measuring Intelligence and Retardation in "Journal of Educational Psychology," 1910, I, pp. 434-444.

[10] Preface to his Vorlesungen zur Einführung in die Experimentelle Pädagogik, p. x.

In Zurich Meumann and his pupils carried out an extensive experimental investigation of memory and the technique of memorizing. This work was put together finally in his "Ökonomie und Technik des Gedächtnisses" (Leipzig 1908). His lectures on Experimental Pedagogy do not profess to be a synthesis of the present work in this field, but as a matter of fact they are. They give a very good idea of the work that had been done up to the time of their publication, and they show where much work is possible and greatly needed.

Though the German universities looked askance at the young science of Experimental Pedagogy, the movement was very active. It was taken up in various cities by associations of teachers. Regular courses were given. University professors were asked to lecture before these associations, and it was even attempted to carry on research work independently of the universities. A temporary setback to the cause was the refusal of the universities of Würzburg and Munich to appoint professors of Pedagogy. (Cf. an editorial by Meumann in "Zeitschrift für experimentelle Pädagogik," 1908, VI, pp. 216-220.) A decided triumph has come, however, in the foundation[11] of an Institute of Experimental Pedagogy and Pedagogical Psychology at the University of Leipzig under the direction of Professor Meumann.

Besides Germany, France and America, many other countries have awakened to the necessity of the study of experimental pedagogy. In giving a brief resumé of the history of this science in his "Experimental Pedagogy," M. Claparède deals with its development in America, England, France, Germany, Belgium, Holland, Italy, Austria, Hungary, Russia, Poland, Bulgaria, Servia, Roumania, Norway, Denmark, Spain, Argentine Republic, and Switzerland. The movement therefore is no

[11]Zeitschrift für päd. Psychol, und exp. Päd. XII, p. 67.

longer local; it is international. The problems that have been taken up cover a wide field of research. The development of the child physically and mentally, his dependence upon ancestry and environment, the measurement of his abilities, the methods of teaching the various school subjects, the correlation of studies, all these and similar problems are now the objects of empirical investigation. In the future, their treatment can no longer be adequate unless the facts of experimental pedagogy receive due consideration.

Thomas V. Moore.

SURVEY OF THE FIELD

A HOPEFUL SIGN

One of the most hopeful signs of the times in the educational world is the growing recognition of the need in our high schools and colleges of a reform which will bring them into closer adjustment with the life of our day. In the fever of discontent which characterizes the school world of today criticism is levelled at almost every feature of school work, but the reform that is occupying the foremost place in the minds of educational leaders is in the direction of better organization and co-operation.

NEED OF CO-ORDINATION IN COLLEGE COURSES

Many of our higher institutions of learning have grown rapidly in wealth during the past few decades. They have multiplied courses indefinitely and enriched the curriculum, but there is a notable absence of that co-ordination and system which would render the multitude of courses effective in developing the manhood and womanhood of the student body, or fruitful in that culture so sorely needed as a counterpoise to the sudden wealth which is threatening to submerge the intellectual and moral life of our people.

This result was to be expected from the rapid growth which has characterized our larger colleges in recent years. With an abundant moisture and fertile soil, the vine will run to stem and leaves instead of fruit, unless the pruning knife be applied with skill. And yet it is not so much the pruning knife that seems to be called for in this educational field as better co-ordination of the elements already there.

This problem was dealt with in many of the valuable papers presented at the last meeting of the New England

Association of Colleges and Preparatory Schools. The central problem was stated very clearly by Clarence F. Birdseye of New York in discussing the college curriculum as a preparation for vocation. He agrees with the common verdict that our colleges are at present out of adjustment to the needs of their students and to the communities which support them. He divides the history of the American college into three periods. He characterizes the college during the first period as narrowly professional; during the second period as vocational rather than professional; and concerning the third period he says, "When, about forty years ago, the laws of the natural sciences began to be worked out and scientifically applied, there came civil, mining, electrical, mechanical, hydraulic and other branches of engineering, dentistry and veterinary surgery, forestry and many other professions, which have followed the discovery and formulation of the laws which govern these particular fields of human activity and knowledge. Just here we entered upon the third and present period of chaos. The college course broke down under the strain of the enlarged vocational field and the universities increased the disorder by constantly opening new courses to non-college graduates." Mr. Birdseye claims that culture was not the original aim of the colleges and that it was only held up as an aim after they had ceased to function as professional and vocational schools. He points out that the indefiniteness of college aims is responsible in some measure for the present character of college work.

A PERIOD OF CHAOS

The registration of Columbia College for 1910 illustrates this recent tendency in our colleges. During the "academic year 1910-11, there were 802 students in the college proper, 547 in Barnard College, and a total of undergraduates, non-professional graduate students, pro-

fessional students, summer session, extension teaching and special students in the Teachers College of 11,171, * * * of whom only 802, or seven and one-half per cent, were in Columbia College proper, and 547, or five and one-tenth per cent., in Barnard College. * * * For this army of students about 800 instructors provide an unknown number of courses." The present college was recently described in a New York newspaper as follows: "A college is a factory for turning raw material into case-hardened athletes, kid-finished society leaders, and future members of 'Who's Who.' Its work is marvelous. It can take an eighteen-year-old youth with premature trousers, hay-stack hair, and an Adam's apple like a plum, and in four years can work him over into a calm-eyed football champion who looks as if he had just stepped out of a ready-make clothing establishment. It can transform a bashful boy, who turns his toes in so that they will not be too prominent, into a loud noise in a flat hat and a sore-throat necktie, who is only happy when he is stealing the wheels from under a trolley car. It makes statesmen out of cowherds, society leaders out of cowboys, half-backs out of mothers' darlings, and wise men out of high school seniors. And it accomplishes all of this without taking the material apart or using an axe on it.

THE COLLEGE TO THE EYE OF AN OUTSIDER

"Colleges were invented a great many centuries ago, but have only become virulent during the last fifty years. Formerly a college was only a place in which to learn things in books and it was as dull as a monastery. Now it is a place in which to learn all about science, politics, lawn tennis, history of art, blocking off with the elbow, evidences of Christianity, how to keep a dance program straight, histrionics, frat house construction, trigonometry, sign stealing, French, advanced United States, physiology, eating in all its branches, baseball, gymnas-

tics, how to live on credit, matrimony, the science of making the hair stand up straight, political economy, noises—mechanical and vocal—Greek, human nature, girls, and policemen. The college student of today learns all there is to learn about all these things in four years; whereas one hundred years ago a graduate was lucky if he could read Latin and Greek at sight and could dodge hearses on the streets. Inventors boast of the great strides made by science in the last century, but science is a canal boat compared with education."

When we have sufficiently rewarded the humorist who wrote this sketch, by laughing at his grotesque combinations, we will probably settle down to the conviction that there is altogether too much truth in what he says. Mr. Birdseye places the matter very tersely when pointing out the duty of the colleges and universities to the people who create and support them. "If any of these great institutions is to reach its true usefulness, it must formulate and make known two great ideals or goals, which will be constantly growing greater and more important. First, it ought to do one hundred per cent of its own duty of every kind *as an institution;* to exert its own peculiar moral, educational and other influences to perfection; to get the utmost return—even to one hundred per cent—upon its huge educational capital and resources, to fill its own possible field to every corner. Let us call this one hundred per cent of duty and possibility of the college or university, its institutional maximum.

THE INSTITUTIONAL MAXIMUM

Any failure to reach this maximum, so far as it can be done by the very best rules and practice of any and all kinds, on the part of the institution itself, is so far a failure and a treason to the state, to the public, and to those who launched it or gave it endowment of money, of life or devotion—the grand company of noble men and women, within and without its walls, on whose sacrifices and services its present grandeur rests.

"But it owes another and distinct duty to each and every student that it enrolls, to insure, by every possible means, that he gets one hundred per cent of the mental, moral and physical development of which he as an individual is capable, at that particular time, in that particular environment, and on all the planes of the curriculum, or the community or home life of the college. Let us call this second possible hundred per cent, which the institution owes to every one whom it enrolls, its *student maximum*. As to this maximum also, in so far as the institution fails, so far as is in its power to cause each student to attain the one hundred per cent of his greatest possible development, mental, moral and physical, cultural and vocational, on all the planes of the college life and of his future citizenship, it is its own failure, no matter how much the student himself is at fault. This does not imply the same kind or degree of development in each student, but only the kind and degree of which each was capable if the college had done its utmost for him. Nor does student maximum refer necessarily to the maximum efficiency of the individual instructors and courses, nor even to the maximum which the student might have reached if he had fully exerted himself. The duty to be expected from the college as its student maximum is far greater than any to be expected from any and all of its instructors and students; it comprehends their duty as the whole comprehends all its parts, and therefore some of its parts. For if the college has reached its institutional and student maxima, if it has done its full duty to its highest self, and to and through each and every instructor and student, it has done all that can possibly be asked of it until tomorrow or next year or the next group of individual students, which unfortunately to it are still a class. If it has honestly adopted and fully carried out the motto of its athletics and other student activities,

THE STUDENT MAXIMUM

'team work, hard work and the best work that every individual is capable of,' the failure will clearly lie either with the material on which it works or the tools by which it sought to do its duty, or the methods by which it sought to do its duty, or the methods by which it applied them, and it will know how to avoid these faults in the future. But the improvement will be found to be almost wholly in its administration, in its team work, its coordination and correlation. Its five hundred courses will be five hundred processes through some five or more of which each piece of raw material shall be put to bring out the best results of which he was capable then and there. The important question is not 'did Smith get a sixty per cent diploma from the Harvard diploma factory?' but rather 'Did Harvard College work out its student maximum upon Smith, and make him, every inch, the man, mental, moral and physical, that it could have made him?' "

TEAM WORK

This statement cuts straight to the heart of one of the greatest evils that has grown up in the educational field. Mr. Birdseye is speaking of the college alone, but his argument applies with equal force to the whole educational system. It must be evident to every student of the problem that when an individual institution, be it grammar school, high school, college or university, concentrates its energies on diplomas, degrees, and the number of individual courses, however large or small, that its effort is misdirected. The school exists for the welfare of the society that supports it and for the normal development of the individuals who constitute its student body. All else,—books, teachers, equipment, curricula,—are only means to these ends, and when this natural adjustment of means to ends is inverted, failure is the necessary result. Where the student is allowed to

DIPLOMAS VS. DEVELOPMENT

wander at will through a labyrinth of courses, nibbling here and there, and collecting credits at random, intent only upon getting together a sufficient number of credits to obtain a degree from the "diploma factory," which in moments of enthusiasm he calls his *alma mater,* he is not being educated. The best years of his life are being squandered and at the end of his college career he is turned loose upon society without that development and equipment of effective knowledge which will enable him to take his place in adult society and contribute his share to its well-being and uplift. Electivism of this character has run its course and in its extreme form, at least, is now a thing of the past, but we must not delude ourselves by the supposition that the evil has ceased to exist. In too many instances each course in a college is given by an instructor who does not hold himself in any way responsible for the conduct of the students except in so far as he may be able to obtain from them satisfactory exercises and creditable examinations at the end of the course. Team work is still sadly lacking in many of our institutions, and this is particularly true of some of our larger institutions.

Mr. Birdseye asks some very pertinent questions, to which our colleges should strive to give satisfactory answers. "It is easy to see the application of these maxima to our subject. As to its institutional maximum the college will ask how far will the cultural or the vocational in its curriculum enable it to reach one hundred per cent of its greatest institutional duty, in the light of its field and its capital of men, money and otherwise. As to its student maximum it will ask what can it draw from its treasure house, cultural or vocational, to tempt, coax or drive each student to attain the highest goal which he could reach there and then, as a strong and cultured problem solver. This is the stand-

DIPLOMA FACTORIES

point from which the Tiffany Company examines, polishes and sets its jewels; why not the college? This is the theory of every manufacturer—to get the highest possible results out of his raw material. Why not the theory of the college? This is the theory of the college coach, to make each athlete 'do his damndest.' What right has any college to adopt a lower student maximum, and be content to be officially a mere diploma factory?"

It is the duty of each educational institution, on whatever grade it is working, to endeavor by every means in its power and by the aid of what help it can obtain from without, to secure the best possible team work from its faculty and to see to it that this work is in the right direction.

TEAM WORK IN THE EDUCATIONAL SYSTEM

But when all is said and done that could reasonably be demanded of the individual institution, there still remains a similar problem to be solved for the educational system as a whole, and this problem is immeasurably difficult, owing to the fact that each educational institution is more or less independent and that it seeks to work out its own problems in its own way. It is a matter of no little difficulty to secure among these institutions good team work, and yet good team work is just as essential here as it is within the narrower limits of the individual school. If, in a college, the faculty be divided up into several groups, each one of which strives for the realization of its own peculiar ideals, good team work in the college, as a whole, would be impossible. If the instructors in the Department of Letters should choose to look with disfavor upon the sciences and the vocational subjects and refuse to coordinate their work with that of the other groups of instructors, the team work of the college would speedily be at an end. And similarly if the grammar schools are animated by one ideal, the high schools by another, and

the colleges by a third, and each should pursue its work without reference to the others, the want of coördination and adjustment between these various institutions cannot fail to work mischief in the development of the students who must pass through them in succession.

Moreover, a large number of our pupils are compelled to move from school to school in the same plane, for our people are not static; our families move from town to town and from state to state in search of suitable employment, or for other reasons. If the high school in one state is not conducted on the same lines as those of another, the pupil, in being transferred from school to school, suffers in many ways. Team work in education, in the largest and fullest sense, pertains to the system as a whole, no less than to each individual school within the system. But it is obviously difficult to secure proper coördination among the various schools scattered widely throughout the country which belong as integral parts of the same system. This problem, however, is receiving the earnest study of educators in all parts of the country, as may be seen from the various schemes of affiliation, articulation and standardizing of high schools and colleges which are now being urged in all parts of the country.

HIGH SCHOOL AND COLLEGE EDUCATION

The insistence at present seems to fall upon the proper articulation of high school and college. At the Boston meeting of the National Educational Association in 1910, a committee of nine was organized to study the question. Each of the nine states, from Massachusetts to California, was represented on the committee. The report of this committee was discussed in a previous issue of this *Review*. The report was adopted by a large vote in the secondary department of the meeting of the National Educational Association at San Francisco last July. The discussions on the following day

by the national council of the National Educational Association showed that all of the speakers were in practical accord with the provisions of the committee's report.

Clarence D. Kingsley, chairman of the committee of nine, concluded his discussion at the recent meeting of the New England Association of Colleges and Preparatory Schools with the following statement: "There are evidences on every hand that many colleges that were recently indifferent to the complaints of the high school are now beginning to recognize that strong colleges presuppose strong high schools, and that the high school to be strong must discharge its duty to its own community. Not the least in the forces making for reconstruction is the demand felt within the college itself for courses that offer new forms of service." Throughout all the recent discussions on this subject the main problem is seen to be the reconciliation of three distinct aims in the work of the high school and college, viz., the good of the community, the needs of the individual student, and the part which the courses play in the larger educational process. A certain freedom and plasticity must characterize the high school curriculum if adequate provision is to be made for the needs of the community supporting the school in the direction of vocational studies. On the other hand, if the needs of those students whose endowment gives promise of higher service are to be met, the high school curriculum must offer opportunity for a sound preparation for more advanced studies leading to college and to professional schools. To meet this situation it would appear that the college should also broaden its scope and stand ready to give full recognition to good work accomplished in the high school along lines other than those which lead directly to its portals. This, of course, will necessitate an intelligent adjustment between the high school and the college curricula.

For example, some colleges at present demand four years work in Latin as an entrance requirement. Such a requirement, however, would make it impossible for a student who did good work during the first two years of high school in science, mathematics and modern languages, with a view to leaving school at the end of the high school period, to change the direction of his work and enter a classical college without a loss of two years. Whereas, the college might well afford to accept two years Latin training where there was good development in other directions and allow the student to take four years of Latin in college instead of the two years that is now given by such colleges; for in this case the student would be able to present two units of college work in mathematics or modern languages in lieu of the two units of Latin which he had failed to secure in his high school course. The advantage of such an arrangement in our Catholic high schools and colleges is obvious, since it would allow a student who discovered his vocation to the priesthood at the end of his second year of high school work to pass up through college without loss of time. The high school must be efficient within its own sphere of action, but as a part of an educational system will fail in its duty if it does not recognize its obligations to the whole problem of education. "Conversely, the college cannot organize its work without reference to its natural constituency. That natural constituency comes from the high schools and preparatory schools, and it is of vital importance to the college that the course of study of these high schools should be organized to the highest possible level of efficiency. The contribution of the college to this better organization of the high school will not be complete if the college makes an effort to deal in an external way with this problem. The college should articulate itself as fully as possible with all the different

INTERDEPENDENCE OF HIGH SCHOOL AND COLLEGE

departments of high school work. The college should devise methods, and our administrative officers carry out the devices which will make it possible for us reciprocally to examine the work of different institutions with the greatest possible objectivity. * * * * * We ought to substitute scientific methods of determining the relations between high schools and colleges for the relatively primitive methods that we have employed in the past. We have undoubtedly thrown too much responsibility on the individual student. We have regarded the student who did not succeed in college as responsible for his failure. We have not been prepared to assume the responsibility which belongs to us for not preparing him for the transition from high school to college. Any scheme of admission which will bring to the consciousness of both colleges and high schools their mutual interdependence and will give to each of these institutions the strongest possible stimulus for development within its own sphere, and the largest possible assistance in its treatment of its constituency, ought to be welcomed, not merely because it frees us from difficulties that have existed in the past, but because it opens up new possibilities of cooperation and improvement, and because it promises, as does all intelligent adjustment, increased efficiency and economy.''*

While the country at large is working on this problem of standardization and articulation of high schools, colleges and universities, our Catholic educational institutions cannot afford to remain inactive. If closer coordination among our educational institutions is not secured, the chief aims of Catholic education will be defeated and our individual schools, weak in their isolation will be compelled by public opinion and by force of circumstances to articulate them-

ARTICULATION IN CATHOLIC SCHOOL SYSTEM

*Charles H. Judd, *Education,* January, 1912, p. 277.

selves with the state system, which would mean that they will sooner or later come to be animated not by Catholic ideals, but by the ideals of the school system that fails to make room for God or for the teaching of religion and thus the *raison d'etre* of such schools would cease to exist.

The recent letter of Our Holy Father makes it plain that he expects the Catholic University to bend its resources to the solution of this problem.

THE CATHOLIC UNIVERSITY AND ARTICULATION

As the central institution of the Catholic educational system in the United States, the Catholic University should be able to assist in bringing about closer cooperation among all of our Catholic educational institutions. This it can do by training teachers for our various educational institutions, by standardizing high schools and colleges, by suggesting suitable curricula, by providing appropriate texts, by developing Catholic methods, and by affiliating with itself educational institutions of various grades.

That the trustees of the university recognize the importance of this work is manifest by the fact that they have recently developed the Department of Education in the university for the training of future teachers in the principles and methods of Catholic education and for the preparation of diocesan superintendents who will carry these ideals into the parochial system of the various dioceses. Finally, in establishing the Sisters College at the university, they have provided for the training of members of the various teaching communities of women to fill positions worthily in the faculties of the novitiate normal schools, high schools and colleges. This work is already producing splendid results in the direction of unification of the Catholic school system of the country. It is making it possible to bring about a closer coöperation among our Catholic schools of every rank.

The Catholic schools of the country are confronted

with many difficulties peculiar to themselves, but in the zeal of the teachers, in the organization of our teaching communities, and in the whole-souled devotion to truth and to the principles of Catholic education, which animate the splendid army of religious men and women who are devoting their lives to the work of Catholic education, we have incalculable resources to draw upon. The unity of the Church herself and her wonderful organization cannot fail to be reflected in the Catholic school system which she has created, and this will, without doubt, lead to the articulation and hearty coöperation of all of our schools in the great work of building up a strong and united Catholic school system, which will fulfill its mission without fail of preserving in its integrity the faith of our fathers in the generations which are to come after us.

Thomas Edward Shields.

THE DANGER OF EARLY SPECIALIZATION

Children Usually Manifest a Liking for Some Subjects and a Dislike for Others: To Which of These Should They be Encouraged to Give the Greater Amount of Time? Why?

There was once a boy who was famed throughout his city for his excellent eyesight. Many details could he detect which to others were visible only with the aid of a microscope. Strange to say, however, he could see with his right eye only; something seemed to be wrong with the left. Having consulted an eye specialist, he was told that there was a cataract on his left eye and that if not removed at once it would probably affect his remarkable right eye, leaving him totally blind. But his well-meaning friends argued that he had no cataract; that it was merely a natural affliction, or rather a blessing, which had existed from birth; and that he would better try to take advantage of his wonderful gift and develop it, for if an operation were performed, his right eye would probably lose its unusual power. He yielded to these convincing arguments and the result was—he is now blind in both eyes. He wished to develop the extraordinary vision of the one by neglecting the other and the consequences were inevitable, just as the specialist had foretold.

We have a similar situation in the educational world today. There is the same boy with the same remarkable vision of one eye and the cataract of dislike on the other. There is the same specialist who suggests the same remedy and predicts the probable results arising from its

refusal. There are also the same well-meaning friends, using these same arguments and, unfortunately, with the same unhappy success. A child with a liking for some subject and a dislike for another is daily being encouraged to devote more time to the subject which he likes, and to his ruin.

These well-meaning friends forget, perhaps, that the growth of the mind is a vital process. Just as the body of man unfolds from a comparatively structureless germ to its final complete structure, so the mind of man, in its unfolding and growth in knowledge, goes through a similar process from a germinal truth, accepted on authority, to a detailed truth with all its complex relations, accepted on evidence. Acquired knowledge may be dissected into its constituent members equally as well as a developed body.

And since mental growth is as vital as physical growth, we should not encourage mental deformities any more than we would encourage physical deformities. Everyone will acknowledge that the loss of one sense—for instance vision—generally tends to increase the power of one or more of the other four senses. Yet no one would for an instant be so foolish as to put a blind over his eyes in order that his sense of touch might be more highly developed. Neither, likewise, should anyone be so foolish as to encourage a child to spend more time in the pursuit of a study which he loves to the neglect of a study which he dislikes, provided always, of course, that both subjects be considered of equal importance.

For the mind is a spiritual substance (though dependent upon matter for its food), and therefore, to borrow a somewhat misleading expression, the "parts" are inseparably linked, so that an abnormal development of one of its "parts" will be attended by the abnormal retardation of the others. Consequently, the dislike for one subject will not be diminished by the encouragement

of another, nor will it remain stationary, but it will daily wax stronger until, when manhood is reached, we have not a well-balanced mind, but a mind wherein all sense of right proportion has been destroyed, a mind which is not totally dissimilar in structure to the mind commonly found in insane asylums and jails—the mind of the lunatic and of the criminal.

Yet seemingly it would be more beneficial to the race as well as to the individual, if children were encouraged to devote more time to a subject they love in preference to a subject they dislike. The individual would become more proficient in his chosen pursuit, and would in this way be better equipped to carve for himself a niche in the hall of fame and bring to a successful issue his journey through this life. The race would profit by the additional discoveries, inventions, and researches.

It would SEEM, I say, to be more beneficial to the race and the individual, for in reality the reverse would obtain. A mind trained in such a manner, not to mention the subjective reason for its unbalancing, would in its final stages require the aid of the subject thoughtlessly allowed to atrophy through dislike. For no body of truth is entirely unrelated or self-sufficient, nor even partially so, but needs the support of other bodies of truth. In neglecting one important body of truth, then, for the fostering of another, the very end intended would be defeated. And since the individual would suffer by such a course, we must concede also that the race also would suffer, for the individuals make the race.

But utility is not the end of education, although it must be considered to some degree. The purpose of all education is to develop the mind, so that it will be enabled to distinguish between truth and falsehood and accept the truth. If, then, the child dislikes one of two subjects of equal importance and likes the other, his like for the one will be sufficient encouragement for the purpose. We

should encourage him, therefore, to spend more time on the subject disliked, in order to ensure a proper balance. We should not discourage him in his study of the subject he likes. Let him develop his talent, that he may succeed in the world and may not be reproached for its abuse on the Day of Reckoning! Ay, let him develop his talent with all his might, but let him take care lest the cataract of dislike creep surreptitiously from the subject which he hates to the subject which he loves and leave him mentally stone-blind. Let him take the specialist's advice, remove the cataract and in this way develop his talent in the best possible way.

Herbert F. Wright.

TEACHING THE CHILD SELF EXPRESSION

*To what elements in his education is man chiefly indebted for his present power of modifying his environment?**

If it is a fact that "Every truly educated man is self made," an educational system to accomplish its purpose must be based upon, and must recognize as the great underlying principle in all mental, moral and physical development, the self activity of the individual.

The all important problem for the teacher—and it is one that requires life long study—is how to direct this self activity of the child into the proper channels where all the possibilities that lie latent in his soul may be brought out and realized for the greatest good of the individual, and for the betterment of mankind.

It has been said by someone that the object of education might be summed up in the single word "freedom," and indeed, it seems quite to the point when considered in the right sense. An ideal education should aim at the perfect emancipation of the whole being.

Now, if this true freedom is to be attained to, the process of education in the mind and heart of the pupil must be a free spontaneous growth. The teacher, indeed, may and should control the process to a certain extent by providing suitable material, by suggesting, and by stimulating in every laudable manner; she will help the pupil to perceive truth by leading the way and pointing it out, but the structures themselves must be built up by the individual efforts of the pupil by his self activity.

Never may the teacher force her pupils' minds into a common mould where all individuality is sacrificed, and all initiative destroyed; nor may she attempt to transfer

*Cf. Shields, Psychology of Education, Chap X.

to them in unchanged form the various knowledge items which she or others have formulated. It is not the power to store away such cut and dried morsels of information that constitutes real intelligence in a pupil,—even though it may enable him to answer perfectly every question in an examination—but rather the power to see truths in the light of cause and effect, to be able to trace underlying principles and to discover existing relations.

This idea is very well illustrated in the teaching of geography. According to one method, the pupil is required, in taking up the study of a country or grand division, to memorize a host of facts regarding its location, size, boundaries, surfaces, drainage, products, industries, cities, people, government, etc. To the child's mind these facts are all unrelated, and after they have been drilled upon and repeated until the teacher feels satisfied that they have been "driven home" to stay, the next country is attacked in the same laborious manner, the study which preceded not in any way lightening the burden. The exponent of a different method—by a slower process at first,—will lead her pupils to recognize the relation of climate to location and physiographic features, and the dependence of life and productions upon surface soil and climate; she will teach them to seek the basis of commercial and industrial activity in these same sources; the needs and conditions determining the location of important cities are made clear to them, and thus understanding the fundamental principles, the knowledge of one country or grand division becomes a key to all the rest. To avoid the deadening monotony of repetition in reviewing, comparisons are made; imaginary journeys taken, etc. Taught in this way, geography is an important factor in developing the intellectual powers, and aids the pupil in acquiring an independence of books and teachers.

Important as is the education of the intellect, no one

will dispute the fact that will-training is of still greater moment; but here, too, the self activity of the child must play the chief role. For the Catholic teacher, who can bring to bear on her work in the classroom the beneficent influence of religion, the difficulties are greatly lessened, as there can be no sound morality without religion. In its earlier years, the child must be guided and directed by the firm will of parent and teacher, and taught to respect their authority; but the aim of education must be to make the individual capable of self government. "As a man and a citizen he must possess lofty ideals and have the power consciously and independently to work out those ideals."

Many of us, no doubt, have at some time or other been made the painful witnesses of the sad effects produced by a too strict system of discipline—in which the children were never permitted an opportunity for the exercise of their judgment, never given the right to choose for themselves, but forced to submit absolutely to rules and regulations, even in the details of conduct, without any intelligent motive for so doing. "Their's not to question why."

The products of such a system could not be other than limp and helpless weaklings, without power of self assertion, servilely docile to the unrighteous dictation of those possessing wealth and power. Their wills were broken but not trained.

"He who checks a child in terror,
Stops its play or stills its song,
Not alone commits an error,
But a grievous moral wrong.

"Give it play and never fear it;
Active life is no defect;
Never, never break its spirit;
Curb it only to direct.

"Would you stop the flowing river?
Think you it would cease to flow?
Onward it must move forever—
Better teach it where to go."

A judicious teacher while taking every precaution to secure perfect order and discipline will avoid making many rules—and will aim to inspire her pupils with self reliance, making them feel responsible for their own conduct. She will endeavor to have the children realize that she has confidence in them, that she believes them capable of great good. To allow children to feel that they are mistrusted has a demoralizing effect upon their character.

We quote the following from Halleck's Education of the Central Nervous System. "All education, indeed, should be directed to this end, to convince the child that he is capable of good and incapable of evil, in order to render him actually so; to persuade him that he has a strong will, in order to give him strength of will; to make him believe that he is morally free and master of himself in order that the idea of moral liberty may tend to progressively realize itself."

A School Sister of Notre Dame.
Grand Rapids, Mich.

EDUCATION AND INSTINCT

*In what respects is education superior to instinct as a means of transmitting to each individual the inheritance of his race?**

If an organism has no means of transmitting its acquired characteristics—the products of its experience—to its offspring, any improvement that the offspring may make over the condition of its parents will depend upon one or both of two factors: first, the influence of a more favorable environment in which the various functions will work together to better advantage; or secondly, the environment remaining the same, a variation that permits in the offspring a more efficient adaptation than was possible to either of the parents. Such are the conditions of progress in all the lower forms of life. But the non-transmission of acquired characteristics through the germ cell does not preclude all possibility of transmitting from generation to generation the products of experience. It only precludes such transmission through a certain channel.

For animals that come to independent maturity immediately after birth, all other channels of progress are closed. For animals, however, that are cared for during a longer or shorter period of dependence, the possibility of utilizing the experience of the parent and thus of advancing beyond the condition which the parent represents is still open.

While it is undoubtedly true that some of the higher forms below man train their young during a plastic period of infancy, it is not altogether clear that this training forms an appreciable advance over the trans-

*Cf. Shields, Psychology of Education, Chap. X.

mission of characters through physical heredity. That is to say, the training in itself is largely instinctive, following the same plan generation after generation, and influenced very little, if at all, by the experience of the parent.

Of course, the possibility at the very best, of transmitting experience is, in animals below man, greatly curtailed by lack of an efficient medium of communication.

It is clear then that man's supremacy (in the animal series) is due to his ability to profit, not only by his own experience, but also by the experience of others. Without this two fold capacity, man would be far below many other vertebrates and would be placed at a tremendous disadvantage in the struggle for existence.

"Every child is born destitute of things possessed in manhood which distinguish him from the lower animals. Of all industries he is artless; of all institutions he is lawless; of all language he is speechless; of all philosophies he is opinionless; of all reasoning he is thoughtless; but arts, institutions, languages, opinions, and mentations he acquires as years go by from childhood to manhood."

The new born infant is hardly the peer of the new born beast; but as years pass, he exhibits his superiority in all the great classes of activities until the distance by which he is separated from the brute is so great that his realm of existence is in another kingdom.

Having compared man's chances for progress with those of the lower animals the fundamental importance of the educative process can be forcibly emphasized.

Individual plasticity and education are so closely related to man that he is indebted to their influences for the great power that he possesses of adapting himself to a quickly changing environment and for his still greater power of adapting his environments to his necessities.

It is the work of education to build, perfect, and mod-

ify environments in the most suitable manner. Education means not only the assimilation of race-experience but the acquisition of individual experience as well. The school must provide for the child certain environments, reaction to which will give him experiences that will be serviceable to him in later life.

Education, however, is not limited to the school. Wherever one individual learns from another how to better his life, how to meet more successfully the forces, that oppose him, how to assimilate race-experience and profit by it—there an educative process is going on whether there be a school or not. And more than this; wherever one individual learns from his own experience how to adapt himself more adequately to future situations, there an educative process is going on, whether there be a teacher or not.

The education by the family up to the period of school instruction, the education by the family and by society during this period and afterward, the education of the individual in the "school experience" none of these factors can be neglected. But while one recognizes this truth, one must also recognize that the school demands the largest share of attention and study, not because it influences the child more than any other forces,—home or society or life,—but because it is more amenable to control. It is through the school that the future of the race can be influenced with the greatest certainty, therefore Bishop Spalding says, "It is the educator's business to cherish the aspirations of the young, to inspire them with confidence in themselves, and to make them feel and understand that no labor can be too great or too long, if its result be cultivation and enlightenment of mind."

A SCHOOL SISTER OF NOTRE DAME.

Grand Rapids, Mich.

THE RELIGIOUS GARB AND INSIGNIA IN GOVERNMENT INDIAN SCHOOLS

The order of Commissioner Valentine prohibiting the use of the religious garb and insignia in the Government Indian schools, issued on January 27, 1912, caused a situation to arise which was of the gravest concern to the Government institutions conducted under Catholic auspices. Although all who are interested in the welfare of the Catholic schools have been in an expectant attitude since the passage of the well-known Resolution of Inquiry (No. 216) on June 21, 1911, which was introduced in the House by Representative Stephens, Chairman of the Indian Committee, still even the best informed could not have conjectured nor confidently forecasted what things the present "controversy" has revealed.

Through the courtesy of the Rev. William H. Ketcham, Director of the Bureau of Catholic Indian Missions, who has just published a lengthy statement on the matter, we are able to present here the important facts connected with this controversy on the use of the religious garb and insignia, and dealing with the larger question of the employment of teachers of various religious beliefs in the Government Indian schools.

Commissioner Valentine's famous order was issued on January 27, and addressed to the superintendents in charge of Indian schools. It was as follows:

"*To Superintendents in Charge of Indian Schools*:

"In accordance with that essential principle in our national life—the separation of Church and State—as applied by me to the Indian Service, which as to ceremonies and exercises is now being enforced under the

existing religious regulations, I find it necessary to issue this order supplementary to those regulations, to cover the use at those exercises and at other times, of insignia and garb as used by various denominations. At exercises of any particular denomination there is, of course, no restriction in this respect, but at the general assembly exercises and in the public schoolrooms, or on the grounds when on duty, insignia or garb has no justification.

"In Government schools all insignia of any denomination must be removed from all public rooms, and members of any denomination wearing distinctive garb should leave such garb off while engaged at lay duties as Government employees. If any case exists where such an employee cannot conscientiously do this, he will be given a reasonable time, not to extend, however, beyond the opening of the next school year after the date of this order, to make arrangements for employment elsewhere than in Federal Indian schools.

"Respectfully,

(Signed) "ROBERT G. VALENTINE,
"*Commissioner.*"

On Feb. 1, the President of the Home Missions Council sent to President Taft this telegram. (It should be noted that on Jan. 17, ten days before he issued the above order, Commissioner Valentine delivered an address before the Home Missions Council.)

"THE PRESIDENT, *The White House, Washington, D. C.*

"The action of the Honorable Commissioner of Indian Affairs issued January 27, relative to sectarian insignia and garb in Federal Indian schools, is to our minds so manifestly American in spirit, judicial and righteous, that we heartily approve and commend it. We did not know that such an order was in preparation. But we now express our commendation and ask that nothing be permitted to weaken its force. We desire our representatives to have a *conference with you* if you find opportunity and occasion for this.

(Signed) "CHARLES L. THOMPSON,
"*President.*"

President Taft's letter to Secretary of the Interior Fisher appeared on Feb. 3, and was as follows:

"MY DEAR MR. SECRETARY:

"It has been brought to my attention that an order has been issued by the Commissioner of Indian Affairs supplementing the existing religious regulations in respect to the Indian schools. This order relates to the general matter which you and I have had under consideration and concerning which, at your request, the Commissioner was collecting detailed information for our advice. The Commissioner's order has been made without consultation either with you or with me. It not only prohibits the use of distinctive religious insignia at school exercises, but also the wearing of distinctive religious garb by school employees, and provides that if any school employee cannot conscientiously comply with the order, such employee will be given a reasonable time, not to extend, however, beyond the opening of the next school year, to make arrangements for employment elsewhere than in Federal Indian schools. I fully believe in the principle of the separation of the Church and State on which our Government is based, but the questions presented by this order are of great importance and delicacy. They arise out of the fact that the Government has for a considerable period taken over for the use of the Indians certain schools theretofore belonging to and conducted by distinctive religious societies or churches. As a part of the arrangements then made the school employees who were in certain cases members of religious orders, wearing the distinctive garb of these orders, were continued as teachers by the Government, and by ruling of the Civil Service Commission or by executive action they have been included in the Classified Service under the protection of the Civil Service law. The Commissioner's order almost necessarily amounts to a discharge from the Federal Service of those who have thus entered it. This should not be done without a careful consideration of all phases of the matter, nor without giving the persons directly affected an opportunity to be heard. As the order would not in any event take effect until the beginning of the next school year, I direct that it be revoked

and that action by the Commissioner of Indian Affairs in respect thereto be suspended until such time as will permit a full hearing to be given to all parties in interest and a conclusion to be reached in respect to the matter after full deliberation.

"Sincerely yours,

(Signed) "WILLIAM H. TAFT."

Commissioner Valentine revoked his order on Feb. 6 by communicating to the superintendents in charge of Indian schools the following:

"By direction of the President, the order issued in Circular No. 601, supplementing the existing religious regulations in Indian schools, has been revoked and action thereunder suspended pending a hearing to be given the parties in interest before the Secretary of the Interior. You will be governed accordingly.

(Signed) "ROBERT G. VALENTINE,
"Commissioner."

The following are some of the important facts in regard to the Government Indian schools which are now conducted or have been in the past under Catholic auspices. Upon a knowledge of these facts and the fairmindedness of the American people, the Catholic interests rely for an equitable and satisfactory adjustment of their claims.

The religious garb was first introduced into the Government Indian schools when, in 1874, the Grey Nuns from Montreal entered the United States Government Service as teachers in the Government Indian school for Sioux children which was established at Fort Totten, Devil's Lake Agency, North Dakota. This was one of the Agencies assigned to the Catholic Church by the Peace Policy of General Grant. The school was conducted as a Government school until 1877. Its status was then changed and it was placed under a contract with the Government until 1890, when it became once more a Gov-

ernment school and still remains such. At the present time eight sisters are employed in this school under a superintendent who is not a Catholic.

In 1874 the Government school of Tulalip, Washington, a Catholic Agency, was committed to the Sisters of Providence. This institution was for a time under contract and later a Government school. In 1902 the Sisters of Providence declined to serve under a non-Catholic superintendent and resigned.

In 1877 Benedictine Sisters were secured for the Government school at Fort Yates, Standing Rock Reservation, North Dakota, where they still serve as Government employees. Eight sisters are employed in this school, the superintendent of which is a layman. This was another of the Catholic Agencies under the Peace Policy, and at one time had for its Agent, Rev. J. A. Stephan, who was later Director of the Bureau of Catholic Indian Missions.

In 1877 the Farm School (now called the Martin Kenel School in honor of Father Martin Kenel, O. S. B., for many years the superintendent), on the Standing Rock Reservation, South Dakota, was committed to Benedictine Sisters, who served as Government employees until 1906, when Father Martin, on account of ill health, resigned, and the Sisters resigned also. The school was for a time under contract.

Commissioner of Indian Affairs Oberly made a special request of the Catholic Bureau to provide Sisters as teachers in the Government school at Fort Yuma, California. In 1886, Sisters of St. Joseph from Carondelet, Missouri, took up this work and served as Government employees until 1899, when they withdrew from the service.

The non-reservation Catholic Indian school at Clondarf, Minnesota, was sold to the Government in 1897, and the priest and sisters were "covered into" the Classified Service as Government employees of that institution but

resigned during the same year. This school was discontinued in 1898.

About twenty years ago, Mother M. Katherine Drexel erected a boarding school building at Elbowoods, Fort Berthold Reservation, North Dakota, but the school was never opened. The Indians continually clamored for a Sister's school. The Bureau, because of financial embarrassment, could not accede to their wishes. In 1909 the Assistant Commissioner of Indian Affairs visited Elbowoods and the Indians appealed to him. He was so impressed by their earnestness and by the need of a boarding school on this reservation that he urged the Bureau to secure sisters and open the school. The Bureau declined to do so, as it was unable to support another boarding school. The Assistant Commissioner stated he believed the conditions justified the employment of Catholic religious as teachers, and that he would favor such an arrangement on the part of the Government. In 1910 Benedictine Sisters started a boarding school there, and on Sept. 1, 1911, the teachers, seven in number, were "covered into" the Government service.

St. Patrick's Mission School at Anadarko, Oklahoma, which for about twenty years has been educating the children of the wild tribes of Oklahoma, was burned in 1909. The superintendent, Father Isidore Ricklin, O. S. B., spent nearly a year collecting funds for the rebuilding of this institution. Among those who were induced to contribute because of the good accomplished by the school, was Mr. Andrew Carnegie, whose attitude on the question of contributing to sectarian schools is well known. About the time Father Ricklin's school was rebuilt a portion of the Government school nearby, known as the Riverside School, was destroyed by fire. The Government authorities thought it good policy, instead of rebuilding at Riverside, to continue that school on a limited scale and at the same time to make use of St. Patrick's as a Govern-

ment institution. Accordingly, Dec. 1, 1911, the property was leased by the Government and the personnel of the mission school, nine in number, taken over as Government employees.

As to the day schools, the Catholic Mission day schools of Odanah, Red Cliff and Lac Court d'Oreilles, Wisconsin, which were taught by Franciscan Sisters, have been leased by the Government and the teachers "covered into" the Classified Service. The arrangement was made for Odanah in 1897, for Red Cliff in 1896, and for Lac d'Oreilles in 1896 or 1897, by Commissioner Jones. After some time the sisters at Lac d'Oreilles resigned, but were reinstated in 1909 by Commissioner Valentine, who then appeared to have no misgivings as to the introduction of the religious garb in Government institutions. The sisters employed in these schools number six. Commissioner Valentine likewise took over into the Government service the Catholic Mission day schools at Jemez, New Mexico, and San Xavier, Arizona, employing the Franciscan Sisters at Jemez, and the Sisters of St. Joseph at San Xavier.

The schools of the Grey Nuns at Fort Totten and the Benedictine Sisters at Fort Yates are conducted in buildings that have always belonged to the United States Government, and during the thirty-eight years of service of the Grey Nuns and the thirty-five years of service of the Benedictine Sisters no complaint as to the religious insignia in the schoolrooms or as to the garb has ever reached the Bureau of Catholic Indian Missions from the Indians directly interested, from the Government officials, or, indeed, from any quarter. It remained for the Washington Agent of the Indian Rights Association, the Home Missions Council, Representative Stephens, Chairman of the Indian Committee of the House, and Commissioner Valentine to raise objections on this score.

THE PROTESTANT SCHOOLS

It must not be understood that Catholic Schools only have been taken over by the Government and their teachers "covered into" the Classified Service. As late as 1908, the Episcopal Mission Boarding School, Whiterocks, Utah, became a Government school in this manner. Assistant Secretary of the Interior Adams, at the time Acting Secretary, gave a statement July 2, 1911, in which the following is set forth:

"On June 3, 1895, Honorable D. M. Browning, then Commissioner of Indian Affairs, upon the recommendation of the then Superintendent of Indian Schools, inaugurated the policy of taking over these schools by asking the Civil Service Commission to receive into the Classified Service, without further examination on their part, such superintendents, teachers and matrons whom the Indian Office might find competent to continue in the Service then employed at the following contract mission schools which he then had under consideration for transfer to Government control: (1) Montana Indian School, Crow Agency, Montana, conducted under Unitarian auspices; (2) Hope School, Springfield, South Dakota, conducted under Episcopalian auspices; (3) Greenville School, Greenville, California, conducted by the Massachusetts Indian Association; (4) Wittenberg School, Wittenberg, Wisconsin, conducted under Lutheran auspices.

"On June 10, 1905, the Civil Service Commission approved this recommendation and ordered that the schools named

> " 'be treated as having been brought into the Classified Service, including such of the employees as may be reported to the Civil Service Commission. Vacancies in these schools, however, will be filled from the eligible registers of the Commission.'

"Since the issuance of that order, with the approval

of the Civil Service Commission, at various times other mission schools conducted by religious organizations or religious associations have been taken over by the Government, and the employees 'covered in' to the Classified Service. Vacancies in all places thus 'covered in' thereafter have been regularly filled through certification, from regular Civil Service eligibles."

No one seems to have protested against the "taking over" of these Protestant schools. If the Catholic schools "taken over" in this manner appear to be more numerous than the Protestant schools so treated, this probably is because certain day schools in the pueblos of New Mexico, which have been built by the Catholic Church and taught by lay Catholic teachers, became Government schools. These schools, with two exceptions, are today taught by non-Catholic teachers, and this has been the case for years.

The Catholic Church has been engaged in mission and educational work for the Indians of the present territory of the United States since the sixteenth century. In 1885 she, together with other Christian organizations, accepted the invitation extended by the Government to build and conduct schools with the agreement that they would be supported by the Government. When this support was withdrawn,—and in 1896 Congress declared it to be the settled policy of the Government to hereafter make no appropriation whatever for education in any sectarian school,—she was made a heavy sufferer. In 1899, when Congress made its *final appropriation* for sectarian schools, the Catholic Church suffered more than any denomination then conducting schools for Indian children. Congress has, however, "every year made and still continues to make a direct appropriation out of public funds for the Indian pupils of Hampton Institute, a distinctively Protestant school, which, by the way, is one of the most successful schools engaged in Indian educational

work. Attention is called to the fact that this appropriation is made to a Protestant institution without protest or censure from either Protestant or Catholic organizations."

While the Catholic Church has turned over to the Government a few of her schools she is still maintaining at her own expense forty-six boarding and six day schools. To enable her to support these institutions she depends entirely upon voluntary contributions of the faithful throughout the United States.

SISTERS COLLEGE

In view of the Holy Father's earnest desire to build up the University, as expressed in his Letter to the Cardinal Chancellor, and in view of the needs of our Catholic schools which you fully understand, we ask your attention to these considerations:

The Sisters all over the country are eager to receive their training at the University under *Catholic* auspices; they do *not* wish to seek instruction from non-Catholic institutions.

The more thoroughly they are trained the better will be their work in the schools and the stronger their influence for the good of religion in the parish.

Catholic parents will have more confidence in the schools and will more readily send their children to them when it is known that the teachers are trained at the University and are therefore the equals and even the superiors of other teachers in point of efficiency.

The people who support our schools will get a better return for their money when their children are taught by teachers who are thoroughly prepared for the work.

The duties of the pastor and assistants in regard to the schools will be lightened and their efforts will meet an adequate response by having well trained teachers to coöperate with them.

Each parish, its homes and its schools, will have its proportionate share in the benefits accruing from the endowment of the University.

If the drift of Catholic boys and girls to non-Catholic colleges is to be checked, we must begin by bringing our schools into line with the University; and the best way to do this is to have the teachers study at the University.

The Sisters College is not a new project; it is already in operation and the Sisters who are attending its courses

realize that they are getting just what they most needed and desired.

The professors of the University have shown their practical interest in this undertaking by giving courses of lectures in the Sisters College in addition to their regular work in the University.

A tract of land of the proper size and location for the College has been purchased. The different communities are prepared to put up their own residences on this ground as soon as a building is provided for lectures and classes. As the present quarters are now very cramped, the building should be erected at once.

We therefore ask you to help us in getting this first building. Any contribution you may be able to send will be gratefully acknowledged and will be published in the CATHOLIC EDUCATIONAL REVIEW. But we will also be thankful to you if you will bring this matter to the attention of your friends who may be willing and able to do their share.

This appeal is made in behalf of the University, but the special purpose for which contributions are asked is one that concerns all our colleges, academies and schools, wherever they may be located. We regard the development and strengthening of our educational institutions as the best service which the University can render to Catholicism in this country.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The School of Law began the second half-year with a reorganized faculty and with two new instructors on the teaching staff. The present officers of the faculty are: Doctor Thomas C. Carrigan, Acting Dean; Mr. Peter J. McLoughlin, Vice-Dean; Mr. Ammi Brown, Secretary. The new instructors, Messrs. Peter J. McLoughlin and Walter J. Kennedy, are graduates of Holy Cross College, Worcester, Mass. Mr. McLoughlin studied law in Georgetown University, where he rereceived the degree of LL.B. in 1897 and LL.M. in 1898. He has been a practicing attorney since 1899. Mr. Kennedy studied law at the Harvard Law School and obtained the degree of LL.B. in 1909. He has practiced law since that time.

The first semi-annual exhibit of the work of the Department of Architecture was held during the first week of February in McMahon Hall, and an opportunity was afforded the public of viewing the results of the half-year's work in free-hand drawing, water color, design, and construction. The exhibit was arranged by Mr. Fred V. Murphy, instructor in architecture. It gave evidence of exceptional ability on the part of many of the students in the various branches taught in the Department and especially in the execution of drawings and designs. It showed that the work is directed along the lines of well established principles and is destined to be productive of superior results. The students exhibiting were: Messrs. Baum, Beall, Haaren, Baumer, Ball, Robinson, O'Neill, Murphy, McGill, McManus, Baltzley, Cronin and Druhan.

LECTURES IN THE FIELD

A recent lecture tour of the Rev. Thomas E. Shields, Ph.D., of the Catholic University, included the following engagements: February 1, at St. Mary's of the Woods, Terra Haute, Ind., to the Sisters of Providence and novices of the community on "Some Fundamental Principles of Catholic Education." February 3, at St. Mary's High School, Chicago, to an audience of 300 Sisters from the parochial schools of the city, two lectures on "Primary Methods." February 4, at Mt. St. Joseph College, Dubuque, Iowa, and St. Joseph's College of Mt. Carmel, Motherhouse and Novitiate of the Sisters of Charity of

the Blessed Virgin Mary, on "The Church and Education," and "Primary Methods." February 10, at St. Xavier's Academy, Chicago, Motherhouse and Novitiate of the Sisters of Mercy, three lectures on "Primary Methods." On the evening of February 10, to the Catholic Women's League of Chicago, on "Trinity College and the Higher Education of Women." February 11, at the Academy of Our Lady, Longwood, Chicago, to the School Sisters of Notre Dame, on "Primary Methods."

MT. ST. VINCENT-ON-HUDSON

Notable events of the past term at Mt. St. Vincent-on-Hudson, New York City, were the laying of the cornerstone of the Elizabeth Seton Residence Hall on November 4, by His Eminence Cardinal Farley, then Cardinal-Elect, and the formal opening of the new auditorium in the Louise Le Gras Hall on December 18. On the occasion of the latter event a Christmas play—"The Eager Heart"—was rendered by the Dramatic Society of the College.

Doctor James J. Walsh, of New York City, delivered the following series of lectures in Comparative Literature:

1. The Meaning of Life—Shakespeare, Sophocles, Some Modern Dramatists. 2. The After World—Homer, Virgil, and Dante. 3. Patriotism—Pericles and Lincoln. 4. Philosophy—Aristotle, Emerson. 5. History—Thucydides, Herodotus. 6. Education—Plato and Some Modern Educators.

A series of lectures on Italian Art, by George Kriehn, Ph.D., is scheduled for the present term. It will be as follows: 1. Florentine Painting—Botticelli and Leonardo. 2. Florentine Sculpture—Michelangelo. 3. Umbrian Painting—Raphael. 4. Venetian Painting—Titian.

NEW CATHOLIC COLLEGE

The Sisters of St. Francis, Winona, Minn., have announced that the Winona Seminary will be known hereafter as the College of Saint Teresa. The classical and preparatory school, which corresponds in character to the present Winona Seminary, will be called Saint Clare Seminary, and the musical department will be known as the Conservatory of Saint Cecilia.

THE CHILDREN'S BUREAU

After a spirited debate and the adoption of important amend-

ments, the bill to establish in the Department of Commerce and Labor a bureau to be known as the Children's Bureau passed the Senate on January 31, by vote of 54 to 20. The clause referring to the entering of family residences by the representatives of the Bureau for the purpose of investigation was especially contended in the debate. The Senators who voted against the bill in its final form were: Bailey, Bryan, Chilton, Culbertson, O'Gorman, Paynter, Smith, (Md.) Stone, Thornton, Tillman, Overman and Watson, Democrats; and Senators Burnham, Clark, (Wyo.) Gallinger, Heyburn, Nixon, Oliver, Wetmore and Works, Republicans. The bill is as follows:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That there be established in the Department of Commerce and Labor a bureau to be known as the Children's Bureau.

"Sec. 2. That the said bureau shall be under the direction of a chief to be appointed by the President, by and with the advice and consent of the Senate, and who shall receive an annual compensation of five thousand dollars. The said bureau shall investigate and report to said department upon all matters pertaining to the welfare of children and child life among all classes of our people, and shall especially investigate the questions of infant mortality, the birth rate, orphanage, juvenile courts, desertion, dangerous occupations, accidents and diseases of children, employment, legislation affecting children in the several States and Territories. But no official, or agent, or representative of said bureau shall, over the objection of the head of the family, enter any house used exclusively as a family residence. The chief of said bureau may from time to time publish the results of these investigations in such manner and to such extent as may be prescribed by the Secretary of Commerce and Labor.

"Sec. 3. That there shall be in said bureau, until otherwise provided by law, an assistant chief, to be appointed by the Secretary of Commerce and Labor, who shall receive an annual compensation of two thousand four hundred dollars; one private secretary to the chief of the bureau, who shall receive an annual compensation of one thousand five hundred dollars; one statistical expert, at two thousand dollars, two clerks of

class four; two clerks of class three; one clerk of class two; one clerk of class one; one clerk, at one thousand dollars; one copyist, at nine hundred dollars; one special agent, at one thousand four hundred dollars; one special agent, at one thousand two hundred dollars, and one messenger at one thousand four hundred and forty dollars.

"Sec. 4. That the Secretary of Commerce and Labor is hereby directed to furnish sufficient quarters for the work of this bureau at an annual rental not to exceed two thousand dollars.

"Sec. 5. That this act shall take effect and be in force from and after its passage.

"Passed the Senate January 30 (calendar day, January 31), 1912."

CATHOLIC EDUCATIONAL ASSOCIATION

The Ninth Annual Meeting of the Catholic Educational Association will be held in Pittsburgh, Pa., June 24, 25, 26 and 27. A very cordial welcome has been extended by the Rt. Rev. Bishop Canevin and the clergy to the delegates, and all of the accommodations necessary for the successful management of the meeting have been assured. The following committees of the diocesan clergy have been announced:

Executive Committee—Revs. F. L. Tobin, Joseph Suhr, Martin Ryan, Francis Keane, John Gorzynski, Martin Hehir, C.S.Sp., Walter Stehle, A. A. Lambing, Thomas Devlin, John W. O'Connell, D. J. Malady, S. Schramm, Agatho Rolf, O.M.Cap., D. J. O'Shea, A. Kazinczy, H. C. Boyle.

Finance and Membership Committee—Revs. M. Ryan, D. Devlin, H. J. Goebel, E. P. Griffin, A. Siwiec.

Press and Publicity Committee—Revs. Thomas Devlin, William Graham, C. Hegerich, C. Coyne, L. Woefel, J. G. Beane, J. L. Quinn, L. A. O'Connell.

Reception and Entertainment Committee—Revs. A. A. Lambing, W. A. Cunningham, E. M. Keever, M. A. Lambing, P. J. Quilter, Fr. Chrysostom, C.P., William Tewes, C.SS.R., S. Walsh, F. J. McCabe, Fr. Vincent, O.C.C., M. C. Slatinski, Fr. Hugolinus, O.F.M., W. J. McMullen, P. J. Gallagher, Charles Hipp.

PATRICK J. MCCORMICK.

PROPOSED SCHOOL LEGISLATION*

WASHINGTON, D. C., *January* 25, 1912.

In the report which is given below of the school bills pending in the National Legislative body and in the House and Senate of six States certain definite tendencies may be observed. The United States Congress is showing its appreciation of agricultural education and making manifest its determination to encourage the teaching of agriculture throughout the various states of the country. The legislature of Kentucky seems inclined to the same policy. Massachusetts, Mississippi, South Carolina, and Virginia are also framing bills with the same end in view. Nor must it be supposed that this movement is confined to the states whose pending bills are reported here; the movement is widespread and it is growing steadily in favor, and deservedly so. The applications of science in manufacture and transportation have transformed life in our cities. It is true that the rural populations have also been affected in marked ways by these recent advances in science, but much still remains to be done in the direction of scientific farming. The schools of agriculture and the experiment stations in connection with several of our State universities have in recent years demonstrated the value of instruction imparted not only to the farmers' boys in school, but to the farming population itself. The movement, however, seems to be only in its initial stage and it would not be an easy matter to predict the changes which are destined to result from thoroughly organized instruction in scientific agriculture given to the children of our rural populations throughout the country.

Catholic educators are beginning to ask themselves what they should do in this direction. If instruction in agriculture is to be given to the children of our rural districts in the public schools, should not such instruction also find its way

*Cf. *Legislative* Circular No. 3, issued by the Bureau of Education.

into certain of our Catholic parochial schools and high schools? Catholic schools cannot hold aloof from a general movement of this kind which seems destined to bring so many benefits to the people. Will it be possible to send our children to the public schools for this element in the curriculum, and even if it be possible, would it be advisable? The burden of supporting our schools at present is heavy and it would seem that we must continue to bear an ever-increasing burden for the support of the public schools. There is no question, however, of the wisdom of continuing to develop Catholic schools so that they may in all respects be fully the equal of the public schools, nor does there seem to be any likelihood that we will withdraw from the position which we have thus far maintained.

The effort to bring the aid of science to the struggling tillers of the soil is on the face of it highly commendable, as is also the wider movement looking towards the development of vocational schools, which will be seen reflected in the pending bills in several of the states.

In Massachusetts the socialistic tendency finds expression in several bills looking towards feeding the children in the school. Of course, no one wants the children to starve, but it is the parents' duty and the parents' privilege to provide nourishment for their children, and if food is to be given to the children by the state, it should come through the parents if the family is to be preserved. Massachusetts, in this respect, is by no means a pioneer. In New York City this practice is now well established.

In this department, we shall, month after month, as space permits, give an outline of the school legislation pending in various parts of the country. A careful perusal of these outlines will help to keep our readers in touch with the general trend of school legislation, all of which affects us directly or indirectly. Suggestions may often be found in these pending measures for the improvement of our Catholic schools and we may be warned in time of measures which are intentionally or unintentionally unfair to Catholic tax-payers.

LEGISLATIVE CIRCULAR NO. 3

United States Congress

Bills pending in the House:

No. 17599 (Kalanianaole).—Maintenance of the public schools in the Territory of Hawaii.

No. 18160 (Lever).—To establish agricultural extension departments in connection with land-grant colleges in States receiving benefits of act of Congress, July 2, 1862. Provides an annual appropriation of $6,000 to each State assenting to this act and an additional appropriation of $300,000 for fiscal year ending June 30, 1914, to be allotted to each State in the ratio of its rural population to that of all the States. Such additional appropriation to be increased annually until the maximum of $3,000,000 is reached. No State shall receive of the above additional appropriation an amount in excess of the sum appropriated by its own legislature for the same purpose. Requires detailed financial reports annually from said colleges to respective State governors and copies of same to be sent to the Secretary of Agriculture and to the Secretary of the Treasury of the United States.

No. 18238 (Clayton, by request).—To establish a bureau for the study of the criminal, pauper, and defective classes.

Bill pending in the Senate:

No. 4563 (Smith).—Title same as above, House Bill No. 18160. Provides $500,000 for the first additional appropriation instead of $300,000 as above Bill.

IDAHO

The legislature convened in extra session on Jan. 15. The following measures have been introduced concerning school revenues:

Reducing maximum special school levy in school districts (common) from 15 to 5 mills; reducing maximum county school levy from 10 to 5 mills; reducing bonding power of school districts (common) from 12 to 4 per cent of assessed valuation; reducing special levy in independent school districts from 20 to 7 mills; reducing maximum rural high school levy to 3 mills and bonding limit to 2 per cent in addition to the 4 per cent for the included districts; making 4 per cent the limit for school bonds in independent districts; repealing the acts of 11th session fixing levies for State institutions.

KENTUCKY

Bills pending:

—— Fixing minimum salary of county superintendent at $1,000 a year, and the maximum at $2,500.

—— Creating a State board of education to consist of 7 members, including State superintendent, commissioner of agriculture, 3 professional school men and 2 not engaged in educational work.

—— Appropriating $231,867 to be distributed among the State University at Lexington and the Eastern and the Western Normal Schools, and increasing the annual appropriations for these institutions $110,000.

Bills pending in the Senate:

No. 50.—Permitting women to vote at elections of school trustees and other school officers.

No. 55.—Providing for inspection of schools and school funds of the State and providing for 2 assistants for State superintendent at $2,000 a year.

No. 71.—Establishing experiment fields and appropriating $20,000 annually for same.

No. 109.—Providing for teaching agriculture in common schools.

No. 115.—Providing that 3 women may be appointed as trustees of State University.

Bills pending in the House:

No. 111.—Amending the act providing for the regulation of school textbooks and providing for 2 responsible agents in each county.

No. 143.—Use of schoolhouses during vacation for meetings.

No. 145.—Authorizing school superintendent, county judge, and county attorney of each county in State to divide their respective counties into new school districts.

MASSACHUSETTS

In a report to the General Court the board of education recommended that a *resolve* be passed directing said board to make a report to the General Court annually relative to such institutions; that the board and its agents be authorized and empowered to inspect the educational and other activities of such institutions, and secure from them such reports as it may deem necessary.

Bills pending in Senate:

No. 7.—To provide for independent agricultural school in the county of Bristol.

No. 43.—To provide for religious instruction in all State charitable and penal institutions.

No. 61.—To change the name of the International Young Men's Christian Association Training School of Springfield to the International Young Men's Christian Association Training College.

No. 79.—Authorizes cities and towns to appropriate money for supplying food or clothing to needy pupils of the public schools. Also provides that lunch rooms be established and food given free or sold at cost.

No. 118.—To provide for the establishment and maintenance of the Independent Agricultural School of the County of Essex.

No. 119.—Appropriates $50,000 annually to establish free State scholarships in colleges and universities in Massachusetts.

No. 120.—Relative to the granting of degrees by colleges and other institutions of learning.

Bills pending in House:

No 171.—Extending the act relative to the Boston Teachers' Retirement Fund Association so as to authorize the School Committee to grant pensions to not less than 60 persons annually.

No. 203.—To secure earlier returns of school statistics.

No. 204.—To secure equality of representation of towns on the joint committee of superintendency union.

No. 205.—Authorizes the establishment and maintenance of county industrial, agricultural, and household arts schools.

No. 289.—Defines more explicitly the term household arts as used in the law granting State aid to vocational education.

No. 368.—Provides for an investigation by the State board of education of the advisability of establishing 2 schools for instruction in designing silverware and jewelry.

No. 408.—To repeal the laws relating to vaccination.

No. 409.—To define the conditions under which children may be admitted to public schools without vaccination.

No. 454.—To authorize the extended use of school buildings and other school property in Boston, and appropriations therefor by the school committee.

No. 497.—To abolish compulsory vaccination.

No. 506.—Extends half street car fare privileges to pupils in business schools and colleges.

No. 561.—Authorizing the reimbursement of the city of Boston for expenses incurred on account of pupils in its normal school.

No. 562.—Authorizes the establishment of a diet table in each ward of Boston.

No. 565.—Extends compulsory school age of all children from 7-14, to 7-15, and of those "who can not read at sight or write simple sentences in the English language" from 7-16, to 7-17.

No. 726.—Prohibits the purchase of second-hand books for use in the public schools.

No. 739.—Authorizes cities and towns to provide meals to school children free or at cost.

MISSISSIPPI

Bills pending in Senate:

No. 22.—Amending act relative to raising standard of license of teachers. (Committee report unfavorable.)

No. 71.—Amending act relative to time of selecting teachers. (Committee report unfavorable.)

No. 72.—Amending act relative to scholastic year so as to provide for holidays. (Committee report unfavorable.)

No. 80.—Amending act relative to time of electing school trustees. (Committee report unfavorable.)

No. 81.—Amending act relative to transfer licenses. (Committee report unfavorable.)

No. 126.—Regulating purchase of supplies by boards of school trustees.

No. 131.—Appropriation for University of Mississippi.

Bills pending in House:

No. 91.—Appropriating $1,000 to each county for improvement of rural schools.

No. 152.—Providing for practical agricultural demonstration work in elementary rural schools.

No. 181.—Amending code to provide for transportation of pupils of consolidated schools. (Passed the House.)

No. 187.—Regulating control and care of delinquent children and providing for establishment of a State juvenile reformatory.

No. —— Appropriation for Agricultural and Mechanical College at Starkville.

SOUTH CAROLINA

An act requiring distribution of the dispensary fund among the common schools. (Passed the House over the Governor's veto.)

Bill pending in Senate:

Relating to professorships in Clemson College.

Bill pending in House:

To provide for teaching agriculture in common schools under direction of board of trustees of Clemson College.

VIRGINIA

S. B. No. 20.—To require instruction in civics in all public high schools and all higher institutions of learning supported by State. (Passed the Senate.)

Bills pending in Senate:

No. 33.—Amending the act of March 16, 1910, providing for instruction in agriculture, etc., in at least one public high school in each Congressional district, by defining said districts as those existing January 1, 1912.

No. 57.—To provide for election of district school trustees by the people instead of by the trustee electoral board.

No. 74.—To establish the Confederate Memorial University for Women.

No. 108.—To provide for placing United States flag upon each public schoolhouse.

Bills pending in House:

To establish a co-ordinate State college for women. (Unanimously recommended by committee.)

To provide for State ownership and control of the Laurel and Industrial School, The Negro Reformatory, and the Virginia Home and Industrial School for Girls.

To require county treasurers to deposit school funds in some bank, or banks, designated by the judge of the circuit court of their respective counties.

REVIEWS AND NOTICES

The Education of Catholic Girls, Janet Erskine Stuart, London, Longmans, Green and Co., 1911, pp. ix. + 243.

We have had many works on education during the past few years, but among them there are very few that deal with the development of character in an effectual manner. The present book is a notable exception to this rule and for that reason it will be welcomed not by Catholics alone, but by a large and rapidly increasing number of people who have begun to distrust profoundly the value of an education that deals almost exclusively with the physical and intellectual life of our children while neglecting the cultivation of the will and the formation of character. In the Preface, which was written by the Archbishop of Westminster, there will be found a presentation of some wholesome truths which the Catholic teachers of this country will not fail to ponder. Speaking of the results of public education in England, the Archbishop says:

"And the explanation of the disappointing result obtained is very largely to be found in the neglect of the training of the will and the character, which is the foundation of all true education. The programs of government, the grants made if certain conditions are fulfilled, the recognition accorded to a school if it conforms to a certain type, these things may have raised the standard of teaching and forced attention to subjects of learning which were neglected; they have done little to promote education in the real sense of the term. Nay, more than this, the insistence on certain types of instruction which they have compelled have in too many cases paralysed the efforts of teachers who in their hearts were striving after a better way."

This situation has had a close parallel in the United States. The appeal to State Universities and the Board of Regents for standardization has made it possible for the State school system to force its ideals into our schools and to paralyse much that was best in Catholic education. A consciousness of this danger is manifesting itself in various parts of the country and it is to be hoped that all our Catholic schools will

soon see the wisdom of turning to Catholic sources for their standards. Catholic ideals of education should constantly be kept before all the teachers in our schools and *The Catholic Education of Girls* will do much in this direction. In the words of the Archbishop "It will certainly be of singular advantage to those who are engaged in the education of Catholic girls to have before them a treatise written by one who has had a long and intimate experience of the work of which she writes. Loyal in every word to the soundest traditions of Catholic education, the writer recognizes to the full that the world into which Catholic girls pass nowadays on leaving school is not the world of a hundred, or of fifty, or of even thirty years ago. But this recognition brings out, more clearly than anything else could do, the great and unchanging fact that the formation of heart and will and character is, and must be always, the very root of the education of a child; and it also shows forth the new fact that at no time has that formation been more needed than at the present day."

Every page of this splendid book is a justification of the estimate placed upon it by the Archbishop of Westminster. The charm of the author's style makes the work very pleasant reading. Keen psychological insight and the wisdom of years fill its pages with thoughts that will hold the attention of every teacher into whose hands the book may fall and it is to be hoped that no Catholic school in the land will fail to place the book within the reach of its teachers.

Of recent years the question of state aid for Catholic schools has frequently been discussed and many of the leaders of Catholic thought in this country appear to look enviously at the condition of our Catholic schools in England where aid from the State is given. It would be well for all such to consider the following passage from the Archbishop's Preface: "The State is daily becoming more jealous in its control of educational effort in England. Would that its wisdom were equal to its jealousy. We might then be delivered from the repeated attempts to hamper definite religious teaching in secondary schools, by the refusal of public aid where the intention to impart it is publicly announced; and from the discouragement continually arising from regulations evidently inspired by those who have no personal experience of the work

to be accomplished, and who decline to seek information from those to whom such work is their very life. It cannot, surely, be for the good of our country that the stored-up experience of educational effort of every type should be disregarded in favor of rigid rules and programs; or that zeal and devotion in the work of education are to be regarded as valueless unless they be associated with so-called undenominational religion. The Catholic Church in this and in every country has centuries of educational tradition in her keeping. She has no more ardent wish than to place it all most generously at the service of the commonwealth, and to take her place in every movement that will be to the real advantage of the children upon whom the future of the world depends. And we have just ground for complaint when the conditions on which alone our co-operation will be allowed are of such a character as to make it evident that we are not intended to have any real place in the education of our country."

THOMAS EDWARD SHIELDS.

English for New Americans, W. Stanwood Field and Mary E. Coveney, Boston, Silver, Burdette and Company, pp. 352.

It is seldom that authors write for so cosmopolitan an audience as that to which this book is addressed. 150 pages at the close of the book are occupied with vocabularies in English, Armenian, Arabic, Italian, Spanish, Greek, Swedish, Polish, Lithuanian, Russian, and Yiddish. It is not an uncommon thing at the present time to find representatives of these various nationalities assembled in a single schoolroom, the children, with very few exceptions, possessing little or no knowledge of the English language on entering school, and it need hardly be said that the teacher is frequently totally ignorant of the diverse languages of the children. If her teaching is to be understood, she stands in need of the Pentecostal gift of tongues. In fact, the teachers in some of our schools must attempt, while speaking English, to make each child understand in his own tongue. However difficult this task may be in dealing with children, it is still more difficult when we have to deal with adults who have long passed the period of plastic sensile memory.

The conditions of the problem here demand a new pedagogical

method in the teaching of language. Recourse cannot be had to the usual method of translating the foreign into the native language. The learner must lay the foundations of the new language in personal experience with the objects and things in the world around him. A small initial vocabulary must be acquired in this way and after this has been accomplished new words must be taught by the context method. While the book is intended directly for adults, it is evident that the method employed might be used with profit even with little children. Readers of the Review who are interested in primary methods will find much that is helpful in this book, which, in many respects, makes a close approximation to the context method of reading discussed in previous numbers of the Review. The book will be found valuable as a contribution to pedagogy altogether apart from the immediate problem which called it forth.

Thomas Edward Shields.

Crown Hymnal, Rev. L. J. Kavanagh, Superintendent of Catholic Schools of the Archdiocese of New Orleans, and James McLaughlin, Organist, St. Mary's Church, Boston, Mass., Ginn & Company, Boston, Lx+562.

This attractive volume contains English and Latin hymns; Masses, litanies; funeral, Holy Week and Vesper services; morning and evening prayers; and Ordinary of the Mass with explanatory note. To this is added a glossary and graded table of hymns for the use of parochial schools.

In spite of the large content, the book is very convenient in size and weight, as it should be, since it is intended for the use of children. The scholarship of the gifted authors who have undertaken this work for the sake of the little ones is sufficient guarantee of its excellence from a literary and musical standpoint. The motives that led to the preparation of the work, as well as its scope and method, are clearly set forth in a brief preface by the authors, which we subjoin, in the hope that our readers may send for the book at once and give it the careful study which its merits seem to demand.

"In 1903 Our Holy Father, Pope Pius X, issued by 'Motu Proprio' his instructions on Church music; and while much has since been done in the way of reformation, there is still room for improvement.

"Restoring the sacred character of Church music depends, in great measure, on the teaching and training of the younger generation. His Grace, Most Reverend James Hubert Blenk, Archbishop of New Orleans, in a pastoral letter of November 22, 1907, emphasized this truth in these words: 'The solution of the problem lies in our parochial schools.' In the same pastoral, instructions were given and directions laid down for the teaching of sacred and profane music in all the grades. But here rectors and teachers were confronted with many difficulties, and, anxious as they were to comply with the regulations of the Ordinary, their best efforts were minimized and in many cases frustrated.

"With this in view, we have deemed it both timely and serviceable to place within the reach of all interested in the teaching of Catholic Church music, a book that will, in a great measure, meet the common needs of every Catholic church and parochial school. The 'Crown Hymnal' is characterized by the following features:

"*First,* there are two editions, one for the child, the other for the organist or teacher. The child's book contains music that is in general use in the church; namely, English hymns, English Masses for children, five Greogorian Masses, all the music sung at funeral services, music for Holy Week services, Latin hymns and litanies, besides morning and evening prayers, and the Ordinary of the Mass in Latin and English, with brief explanatory notes. The organist's edition will have accompaniments suitable for the piano or organ.

"*Second,* the Hymnal is educational in its nature, and therefore a graded list of all the Engilsh and some of the Latin hymns is provided, besides rules for pronunciation, tables of key signatures, Gregorian modes, musical terms, signs and abbreviations, and a comprehensive glossary.

"*Third,* the Gregorian chants are according to the Vatican edition and are in modern notation in both books.

"*Fourth,* the work has been primarily designed for parochial schools, and we feel confident that a child familiar with this hymnal will be well prepared for that which is so earnestly desired by all, namely, congregational singing."

This book can hardly fail to render great service to our children throughout the country.

THOMAS EDWARD SHIELDS.

The Catholic Educational Review

APRIL, 1911

EDUCATION AMONG SAVAGES

The study of the history of education should begin with an investigation of the institutions, customs and devices by which primitive man trains the immature members of the tribe and prepares them for their lifework as adults. These institutions, customs and devices are, of course, crude and imperfect. Nevertheless, the consideration of them is helpful, because by studying educational processes in their simplest form we shall discover the beginnings of methods and even principles of education which appear in a highly complex form among civilized peoples. Even though the lower be not always the origin of the higher, it is sometimes the key to a right understanding of the higher.

The savage, or primitive man, whatever be selected as the attribute which marks the distinction between him and civilized man,—whether we look on the use of fire for the fusion of metals, or the habit of permanent as distinct from nomadic existence, or the use of letters, or the adoption of the useful arts, as the line of demarcation—is characterized by a comparatively simple social organization, namely, the family or the tribal grouping. He is, moreover, essentially unprogressive: his respect for the traditions and precedents of his tribe is carried so far that he looks upon any divergence from the estab-

lished way of life as not only useless, but in some vague way as sacrilegious. He places a ban on originality, and is inclined to ascribe all change to the influence and power of good and evil spirits. The educational ideal which results from this view of man's place in the social organization may be summed up in the phrase *complete and literal conservation of the traditional way of living.* The whole aim of the educational process is to fit the child to take his place in the tribe and to act as a member of the tribe in exactly the same manner as those who went before him.

The educational aim is further determined by the essential needs of the tribe, and the qualifications which make one a useful member of the tribe. These needs are food, shelter, protection against enemies and what may be called a satisfactory relation with the preternatural and supernatural powers. The qualifications which these needs demand are skill as a hunter and fisherman, ability to provide such shelter as the climate necessitates, prowess and alertness in warfare and the power to placate or conciliate the spirits whom the tribe worships. These needs and the corresponding qualifications determine the content of savage education, the curriculum, if one may dignify it by that name. The real significance of this condition of affairs, as far as the student of the history of education is concerned, is this: Here, for the first time and in the simplest circumstances one can observe the principle that the determining factor in the contents of education is the prevailing conviction in regard to the meaning and value of life. For instance, to cite a present-day problem, should religion be part of the programme of education? Should it find a place in the curriculum of the schools? There is only one way of answering this question scientifically. The answer will depend on our view of the place which religion holds in our estimate of the meaning and value of life.

The educational aim among primitive peoples determines the method of education. Since the purpose—for the most part, unconscious—of training the immature member of the tribe is to fit him to act in the same way as the mature members, imitation is the sole and sufficient method by which that purpose is to be attained. Imitation is either unconscious or conscious. By unconscious imitation the savage child imitates in his games the actions of his elders and so trains himself physically and mentally to do the work that will be required of him when he is grown up. The Indian boy paddles a log in the shallow pool, and in that way begins to learn how to manage a canoe. He plays at hunting and fighting and hut-building, while his sister plays at games which foreshadow her future work as a member of the tribe. This is called unconscious imitation, because the child, actuated probably by the pleasure which it affords him to exercise his motor-active tendencies, has no thought of the subsequent use to which he will put the skill which he acquires. Later, as a young man, he begins the course of conscious imitation. He is taken on hunting expeditions and on warlike raids, is taught the use of weapons, is made familiar with the ways of wild animals and the means of capturing or slaying them; he learns how to dress the slain animal for food, how to prepare the hide for clothing, how to cook, to weave, to build, and to make pottery. In all this process there is no reference, of course, to general principles of science or art. The boy is told to model his actions on those of his father or his elder brother, and no reason is given, nor is any demanded. It is enough for both teacher and pupil that such an action has been performed in such a way, and all the pupil is required to do is to imitate. In some respects the method very nearly approaches the apprentice method as found among civilized peoples. It is, indeed, very crude education; nevertheless, it is education.

The relation between the adult who directs the action and the pupil who performs it is essentially that which exists between the teacher and the pupil. If left to himself, the unskilled novice would soon grow tired of the task of learning, and his work would fall short of the excellence attained by the generation that went before. The teacher, possessing skill and knowledge, transmits these to the pupil and when natural interest on the pupil's part flags, is prepared to bring to bear moral suasion or even physical force. The inherent defect of the method is that the skill and knowledge are transmitted unchanged, and of the two factors which we find in progress among civilized peoples, namely imitation and invention, there is present in the education of the savage imitation alone. "The boy imitates the work of his father, and the girl in the same way learns the household duties by imitating (the model placed before her by) her mother. The end to be attained in both cases is the same, the exact reproduction of the skill and knowledge of the parents. Variation has no place in this scheme of education, for the children are not supposed to make any advance beyond the attainments of their parents." (Frank C. Spencer, *Education of the Pueblo Child,* New York, 1899, pp. 89, 90.)

In the theoretical portion of the savage's education, as it is sometimes called, that is, the education which is to put him, so to speak, in *rapport* with his spiritual environment, the process is also one of imitation, first unconscious and afterwards conscious. The savage child instinctively imitates such religious rites and usages as he is permitted to observe. Little Indian children will take their places at the end of the line in the ceremonial dances of the tribe and go through all the movements of the ceremony with a seriousness and solemnity that are purely imitative. And no doubt, too, when their elders are not present they fall naturally into imitative games of a religious character, in which the social play instinct

finds perhaps its first expression. Later, however, as in the case of their "practical" education, the process becomes conscious. The boy is taught the ceremonial of action, gesture and incantation by which he is enabled to placate or conciliate the deities that can help or hinder him in his life work. Almost without exception, this part of the education of the savage includes an initiation of some kind, which marks his formal acceptance as a member of the tribe. The initiation is invariably accompanied by some kind of religious rite and usually includes tests, physical and moral, which determine the fitness or unfitness of the candidate. The physical tests, sometimes cruel and revolting, imply a long continued course of training on the candidate's part, and the moral tests, generally tests of courage, patience and obedience, also imply a previous preparation. Besides, "the songs, prayers, dances and other rites must be exact, even to the slightest details, in order to be efficacious, and it follows that in order to learn them in this precise way years of practice are necessary." (Spencer, *Op. cit.,* p. 87.) From this point of view, the ceremony of initiation may be considered to be the term of the educational process among savages.

The undeniable superiority of some savages to civilized man in respect to sense-training, power of endurance and patience is not to be ascribed to the primitive educational methods of the savage, but rather to his manner of life and his essential dependence on these qualities for his very existence. What is of greatest interest to us is the method which he uses, and which, in spite of its shortcomings and defects, is still a recognized factor in education. Imitation, as we now know, plays an important part in our mental and spiritual life, and to some extent even in our physical life as well. If we are "creatures of habit," we are "creatures of imitation" also, to a very large extent, to a greater degree, perhaps than we suspect. In

the life of the child, especially, imitation is a very important factor. Children imitate their parents, their teachers, and, most of all, one another. Imitation, however, is of two kinds. The one is mechanical, static, unprogressive, by which a person reproduces the act, the word, the expression of another person exactly as he sees it. The other is spiritual, dynamic, progressive, by which, although there is a reproduction of the act, word or expression of the model, there is also in the process of reproduction something of the individuality of the imitator, and, therefore, a tendency to diverge from the original in the direction of greater perfection, or at least, of variety and originality. Children themselves are quick to see and condemn an imitation that is merely mechanical, and have expressed their disapproval of it in the contemptuous epithet "copy cat." The fact that children readily and easily imitate one another is an illustration of the principle that "The strength of the imitative impulse is in inverse ratio to the distance which the imitator perceives to exist between his chosen model and his present conscious power of achievement." (Shields, *Psychology of Education,* p. 339.) In the case of savage education the model, namely, the adult member of the tribe, is close to the imitator; the distance between the "present conscious power of achievement" on the part of the pupil and the skill and knowledge of the adult model is not great. The condition is, therefore, a favorable one so far as the strength of the imitative impulse is concerned. There is, however, another psychological principle which is equally important with the one just quoted. "In the line of human endeavor the model that is in most complete harmony with the experience of the imitator and that embodies his ideal of perfection in a given direction helps to orientate his imitative activity." (Shields, *Op. cit.,* p. 338.) Where this condition is lacking, as it is in the imitation which we find among

savages, there is no progress, no initiative on the part of the imitator, but only the mechanical, literal reproduction of the activity of the model. There is all the force and strength of the imitative impulse which come from the nearness of the model, but no advance towards perfection greater than that of the model, because there is no ideal of perfection, nor is there consequently, any attempt to embody an ideal. If we turn from the condition which we find among savages to that which exists among some of the peoples of antiquity who were dominated by the idea of caste, we find recapitulation in place of imitation, that is, an attempt to reproduce the customs of a preceding generation and to maintain them intact. Here we have an effort to get away from the influence of the individual model, and a consequent diminution of the strength of the imitative impulse without any gain in the direction of definite orientaton. Among the Greeks and the Romans the models for imitation were chosen from national mythology, legend and history and while, once more, there is here a certain loss of strength of the imitative impulse in so far as the hero-models are removed from the imitator in time and space, there is a distinct gain in the matter of orientation, because there is an embodiment in the hero-model of the ideal of perfection. The defect in the Greek and Roman attempt to educate by imitation lies in the fact that the models are too human and embody a perfection that ceases to inspire as soon as its defects become evident. In the Christian system, orientation is given by the infinite perfection of God, embodied in the perfect human nature of Christ, in the Blessed Virgin and the saints, a perfection calling us ever onward and upward, and never ceasing to inspire, since it is without flaw or imperfection of any kind. Hence the imitative process in the Christian system of education is spritual not mechanical, soul-freeing, not soul-killing, progressive and dynamic, not merely con-

servative and static. At the same time, the full strength of the imitative impulse is maintained, because the saints are flesh and blood like ourselves, and even the human nature of Christ is like to our own, so that the embodiment of perfection is neither a purely abstract ideal nor a mere wraith of legendary humanity, but a living, concrete, personal model. Besides, in the Christian system there is generally the added influence of a teacher whose religious life, typified by a distinct garb and idealized by the reverence with which as with a halo the religious teacher is surrounded. This influence is all the more powerful because of daily and hourly presence in the classroom; at the same time, it, like all the other imitative influences in the Christian system, receives definite and official orientation by the fact that it is institutional as well as individual, and therefore convergent with the inspiration derived from the lives of the saints and the lessons conveyed in the story of the human life of Christ.

Many historians of education lay undue stress on the animistic beliefs of primitive peoples. Animism, or the conviction that "Back of every material existence or phenomenal reality" there is "an immaterial power, a spiritual entity, a double which controls the material object, explains its being and its resistance to the will of man" (Monroe, *Text-book in the History of Education,* p. 2), was by no means so widespread among primitive peoples as some historians would have us believe. Neither is it, as materialists contend, an adequate explanation of the belief in gods and spirits. Finally, to connect with primitive animism the play-instinct of the child, who readily imagines that tables, chairs and other inanimate objects can think and talk, is hardly in keeping with the cautiousness that ought to characterize a scientific student. There are many disputed points to be settled before one may be warranted in asserting cate-

gorically that the mind of the growing child passes through all the phases of development through which the mind of the race has passed in its progress from savagery to civilization.

William Turner.

NERVES AND THE TEACHER

Under the sufficiently wide title chosen for this article it might be possible to dilate upon a number of topics closely concerning the teacher. First, as regards his personal well-being. With teachers it is the nervous system that must chiefly bear the strain incurred in the calling. The health statistics of the profession confirm this; and, in fact, it is a condition common to brain-working occupations.

Happily, the majority in the vocation possess good, healthy minds and nerves; and particularly in the case of Catholic educators, informed by sound religious principles and conservative training as their lives are, they have a spiritual vitality that, by the help of God's grace well exemplifies the Scriptural word, "power is made perfect in infirmity."

Then there are weaker brethren engaged in teaching; many of them doing quite effective work. So long as their weak spots are not subjected to undue strain they are able to perform a measurable service. As a rule they belong to the class that begins life with an impoverished nerve force. They adopted teaching from upright motives, perhaps because they felt an attraction for the work of imparting instruction to children, or because they had a love for the scholastic life; perhaps they did not fully measure their strength to cope with the more taxing duties of the state. Even the Divine vocation may be there, (for God makes use of humble instruments), and despite the brusk contempt the healthy-minded person feels for such low-pressure individuals, these latter cannot always be read out of the teaching profession.

Rather their usefulness may be developed, as, not untried by ills themselves, they may be the more ready

with kindly sympathy for the weak among the little ones, and the more ready to give them good counsel.

And the question of nerves is important to normal-minded teachers, because very considerable helpfulness to children may often be exercised by those preceptors who have some knowledge and interest in regard to troubles that are all too common, by correcting certain faults in the pupil that may otherwise, in after life, become deeply rooted.

Then, too, information on the subject will enable us to understand some little oddities in people excellent in other respects; and we will be better prepared to set our faces against the tension and hurry that bring on nervous breakdown.

Prof. Münsterberg, who adopts a sceptical attitude regarding the nerve-racking strains of present-day life, and maintains that modern time-saving, labor-saving, and speed-promoting inventions are logically savers of nerve force, is yet constrained to admit the prevalence of nerve trouble in modern life; the cause, however, he places, not so much in the bustling environment, as in the training, in the education of the individual.

He picks a flaw in our methods of education on which many an old school teacher has had his eyes long fixed,—the failure to train the voluntary attention. As resulting evils the Harvard psychologist names giddiness, superficiality, desire for frequent vacations, and senseless amusements; in short, the preparation of a fertile field for all sorts of nervous ills. His conclusion is that often the cure for our modern nervousness lies not so much within the province of the physician as within that of the schoolmaster.[1] If this conclusion be just,—and we have little doubt but that most people who have given thought to the subject will be disposed to agree with

(1) American Problems from the Standpoint of the Psychologist: The Fear Of Nerves, pp. 3 sqq.

it,—the importance of the question of nerves to the teacher is undoubtedly great.

As a small contribution to the treatment of the question, we purpose to run over a number of matters, some apparently insignificant, which yet tend to establish nervous incapacity. Then the commoner nerve symptoms, and ways of meeting them deserve a few words. Then there are other things that do not seem so closely connected with the nerves which, however, contribute to form habits of mind that invite nervous or mental weakness. Let us begin with certain sources of irritation in the classroom, chiefly as affecting the teacher himself.

Aiming as it does at high ideals and specially concerned as it is, at least in the case of Catholic educators, with the moral welfare of the young, our profession is apt to make acute the sense of responsibility and dissatisfaction with self in its members; the more so where practical results are so often disappointing, failures are so numerous, and painstaking efforts often seem so fruitless. Nothing is so called for in the teacher as self-control and self-restraint under the constant impingement of small vexations and irritations in the classroom. Long training, in the case of most people, is the means of securing these qualities. Where training has not been effective in implanting self-control, strong and repeated efforts of the will are demanded, and nervous tension is the logical result. A tense nervous system will develop friction at many points of contact, and wear accompanies friction: a rapid fire of small granules will at last abrade even the hardest substance.

Antipathies are very common with nervous people, and probably teachers with this temperament could write out a list of dislikes personal to them that would be much longer than Shylock's (though it might include the "harmless, necessary cat"), or that of Ko-Ko, who "had a little list" of offenders against social sufferance.

There was once an elderly Boston teacher who was given to umbrage at a certain boy (well enough behaved), because of his "perpetual grin," as she called it; the youth was of a happy disposition, and meant no offence in the world.

There are children in every school to deal impartially with whom it takes real virtue; yet teachers should have that fine endowment, if they are to do work of lasting value. We must conquer our aversion to the heavy breathers, the snufflers, the Uriah Heep hands, and all the little unpleasantnesses of character and person. Thus will much tension be relieved. There is often a humorous aspect to many things that we allow to annoy us, and instead of showing a frowning face, we may often treat ourselves to a laugh—of the silent, inward sort whose outward indication need only be a slight twinkle in the eye!

Like several other vocations, teaching has added to the physiognomist's list a symptomatic "face." We remember the "bicycle face," we encounter every day in our streets the "bargain-hunter face," and the journalistic pathologist now calls our attention to the "teacher's face," described as a particularly woebegone and hopeless countenance.

This simply means that teachers are dominated by the all-pervading rush and strain which we try to persuade ourselves are infallible signs that we are so favored as to belong to the most wide-awake and progressive nation under the sun.

So, while teaching is a strain on the nerves, many teachers can ascribe their nerve troubles in large part to causes extraneous to the classroom. It has long been suspected by able observers that the tension so prevalent in American living is really due to an almost contagious notion that fuss and fret connote rapid and successful achievement. This misguided activity, not confining

itself to commercial or financial circles alone, spread its wasting influence to nearly all circles of society, and it needed only the modern time-saving, rush-promoting inventions to key up the American nervous system to a tension fearful to contemplate.

Common observation testifies to the widespread bad habits among American women, for instance, in the conversational manners they exhibit. The high-pitched voice is much in exercise; the effusive exclamation of feigned delight or astonishment; the amazing rapid-fire of small talk; the eye, strained to the limit to take in the ceaseless movement all about; these characteristics go to make up a personality that would furnish one of the old moralists or ascetics with material for a mournful homily.

As for that "organically repulsive animal mouthing and munching," as an editorial writer in *The Independent*[2] calls it, commonly known as gum chewing, we may dismiss it in disgust as an all too good witness to the nervous irritability of our people.

Restlessness, as we have said, is not only in business and locomotion; it has even invaded social and intellectual life, and as one phase of it, we have in our country today a feverish and superficial bolting, to borrow a term from dietetics, of a literature probably as vain and ephemeral as the world has even seen.

Intellectual giddiness, moreover, has made possible the prolonged vogue among the American people of that atrocious libel on music, the so-called "rag," which is doing more to debase and benumb the musical ear of the populace than if we all took to boiler-making.

It may seem a digression to speak of our popular music in connection with nervousness, but we have no little reason to believe that even Catholic teachers are inclined at times to be too complaisant in the matter of

(2) *The Independent*, Vol. LXIII, p. 1072.

tolerating the "latest and most popular" in the musical line, and we undoubtedly have herein an agency inimical to self-poise and refined taste, as regards both teacher and pupil.

We are now getting at some of the influences that foster nervousness and lack of poise,—influences that work in the schoolroom and out of it. We cannot help perceiving that the American youth is getting a good deal of education out of school that is not making for his best interests. It is true, he is acquiring much knowledge, a knowledge, however, that constitutes an education of perversion. There is the warped and perverted training a boy receives in a large city, for example. The city youth is often exceedingly clever in his own estimation, but his cleverness is only an accumulation of perversities, in language, manners, and tastes.

Defect of education is responsible for many small but annoying kinks in our mental fibre, hard to straighten, and at times, in the case of the good, even sufficient to bring to a temporary standstill the loom on which is being woven the pattern of our life work.

By defective education we do not mean backwardness in book-learning; we mean the failure we all can see in our system of education to a greater or less degree: the neglect to cultivate the individual's will-power, under religious influences, towards righteousness and unselfishness; the absence of moral sanction which permits weaknesses and bad habits and wrong views of life and its responsibilities to grow unchecked.

Educators in the United States not of our faith are coming to realize the need of a moral power behind their theories; for however plausible or promising these may seem, opinions and efforts must ever diverge and lose effectiveness in the absence of the unifying and vivifying power of authoritative religious teaching.

True education, after providing for the soul, takes heed for mind and body. The upbuilding of the body is all-important, in regard to those whose initial vital capital is small, as is sometimes the case with those who afterwards develop nerve troubles. Not all are born Alexanders or Napoleons, either of war or of finance, and the words of the immortal Declaration do not mean that all men start in life absolutely equal in talents, character, and social standing.

Our nerve troubles, then, often take their rise from conditions that were fixed in the inevitable past. The actual defects remain to vex and hamper us, and at these defects our corrective endeavors are to be aimed. Education steps in to remedy or counteract abnormal tendencies, and much can be done by proper training to build up a strong character from unpromising materials.

Our attitude toward the weaknesses we find in ourselves must never be one of discouragement. Failures to rise superior to humiliating shortcomings may be frequent, but there must ever be the will to try again.

In the unusual share of notice given to these ailments a few years ago, when mind cure movements were in great vogue, the opportunity was ripe for imposition, and the working to death of an excuse for evading responsibility on the part of the social idlers and the votaries to the merry-go-round of spa, sanatorium, and rest cure.

But the sane counsels of medical experts frowned upon a growing tendency of the chronically lazy or the mentally frivolous to class themselves with real nervous sufferers, and at the same time there was sounded the call to action and resistance to these weaknesses on the part of the sufferers themselves.

So in connection with the subject it is necessary to be always on guard against the tendency to exaggerate difficulties and the liability to self-deceit.

All authorities on nerve trouble are agreed that the principal agent in the cure is the victim himself, inasmuch as he must apply the advice given, or respond in practice to the educative efforts expended on him. It is true that there are some cases in which mere medical treatment may have good results, but for the most part, the moral regimen is more important.

An excellent starting point is for the patient to disclose his symptoms with perfect frankness to a competent neurologist—in many cases this expert will of necessity be a Catholic priest—and then he is to carry out, hopefully and determinedly, to the best of his ability, with constant recourse to prayer, the directions for self-cure given him. And it is very safe to say that his chances of cure, along these lines, will be very good indeed.

The human personality, with its good and its evil tendencies, maintains within itself the struggle between these opposing forces—that struggle which forms the ground and motive of all ascetical literature. From this conflict come stress and strain that involve brain and body. "My bones are troubled exceedingly," says the Psalmist. With many the stress is intensified by the uncertainty in which they find themselves as to whether or not they are on the right side in the contest.

Dr. J. J. Putnam, the Harvard neurologist, in this connection aptly quotes:

"Within my earthly temple there's a crowd;
There's one of us that's humble; one that's proud.
There's one that's broken-hearted at his sins,
And one that, unrepentant, sits and grins.
There's one that loves his neighbor as himself,
And one that cares for naught but fame and pelf.
From much corroding care should I be free,
If once I could determine 'Which is me.'"[8]

(8) Nervous Breakdown, in *Good Housekeeping*, Nov., 1902.

The value of the confessional and of proper direction at once occurs to the Catholic mind as a self-evident means of establishing peace of soul in such perplexities.

There are many prepossessions that hobble the nervous person's mind, and the tenacity with which they are held is one of the difficulties attending attempts at cure; yet the best efforts of the victim must be aroused to get rid of them, or at least minimize them, so that all progress may not be blocked.

When they relate to minor matters of food, drink, clothing, ventilation, and the like, they may often be eliminated by a little judicious strategy on the part of sympathetic friends, or by making the person affected see that the way out is short and easy, and the effort well worth while.

The hypochrondriac is a tough subject to deal with. None of your cheap jack physicians for him! He must have a specialist; his complaints are of a particularly obscure and complicated nature, and his confidence is hard to gain. Once that is secured, even brownbread pills will work wonders.

One would scarcely believe it, if he did not have good reason for thinking so, but patent medicine victims and remedy tipplers are found even among teachers, a body that would seem to be possessed of sufficient acumen to avoid such mistaken courses.

Speaking of prepossessions, Rodriguez must have been familiar with the food crank of his time, for he quotes approvingly St. Bernard's quaintly ironical enumeration of dietary repugnances: "All sorts of pulse are windy; cheese lies heavy upon the stomach; milk does the head harm; pure water is very hurtful to the breast; colewort breeds melancholy humors; leeks beget choler, and fish taken out of muddy or stagnant water agrees not with my constitution."[4] Yet a poor dyspeptic deserves some consideration.

(4) Rodriguez, *Christian Perfection*, Vol. 3, Chapter XVI.

Morbid or pathological fears differ considerably from the more passive prepossessions and hypochrondrias. It appears they are often an indication of brain fag, produced, perhaps, by overwork or long continued anxiety. These fears are very distressing at times, whenever there occurs exposure to the circumstances dreaded; then is experienced a panicky terror, usually short in duration, but intense in quality, affecting the heart beat, causing the knees to tremble, the vision to fail, and filling the mind with vivid apprehensions of mortal danger.

Instances of this kind of trouble are often met with in persons apparently robust in mind and body. A cure, if affected, may be thorough as regards a particular fear, but caution is to be used, as failure may ensue on attempting too much and a decided setback result.

Constant practice, beginning on a small scale, never when fatigued or after a heavy meal, keeping the attention diverted during the trying moments by some simple means, such as working an easy mental arithmetic problem, starting an argument with a companion, or the like, will be found effective. Best of all, needless to say, short and fervent prayer should be used. Then, an obvious reflection, one which may be mentally posted for remembrance in time of trial, may be put in the words of Orlando to Adam: "Thy conceit is nearer death than thy powers."

Modern improvements have added greatly to the number of "phobias." Some dread tunnels, others bridges, elevators are cages of torture to others; while some there are who aver that they cannot be induced, for "all Boston," or "all New York," as the case may be, to ride on an elevated car.

Fatigue is often of a false or imagined character in neurotics. They are weak and helpless in regard to certain undertakings; they fear loss of sleep, they are unable to study, etc. At the same time they will take to the

road with alacrity if they think their fears or prepossessions are not to be put to the trial, and they will undergo real tire without complaint, or to avoid exciting a "phobia" they will go a roundabout way that may require double or triple the time and energy.

Time is a great friend to the infirm. Curative processes are slow; but small, steady gains, patience, and the will to improve do great things in time.

Let our friends of the weak nerves take upon themselves, subject to Divine Will, a life-burden suited to their strength; let them consider *"quid ferre recusent, quid valeant humeri."* If subject to another's orders, they will find that frankness with the superior officer will save embarrassment to both parties. No competent person in charge of others willingly drives square pegs into round holes.

If inclined to be hurried along by the "madding crowd," let the nervously predisposed remember the advice of Holmes, the serene Yankee:

> Don't catch the fidgets; you have found your place
> Just in the focus of a nervous race,
> Fretful to change, and rabid to discuss,
> Full of excitements, always in a fuss—
> Think of the patriarchs; then compare as men
> These lean-cheeked maniacs of the tongue and pen!
> Run, if you like, but try to keep your breath;
> Work like a man, but don't be worked to death;
> And with new notions,—let me change the rule, —
> Don't strike the iron till it's slightly cool.[5]

BROTHER VALENTINE, C. F. X.

Baltimore, Md.

(5) Urania: a Rhymed Lesson, Oliver Wendell Holmes.

THE SOCIETY OF MARY AND EDUCATION

In the Brief *Omnium gentium salus* of April 29, 1836, by which Pope Gregory XVI approved the Society of Mary, we read the following words: "The chief end of this society is to increase the glory of God and the honor of His most holy Mother, and to extend the Church of Rome, both by the Christian education of youth and by missions even in the remotest parts of the world." It may be noticed that, whereas in the Constitutions of the Society of Mary, which were approved by Pope Pius IX, February 28, 1873, the missions are mentioned before the colleges, in the canonical approval given to the Society itself the first place is assigned to the work of education.

With the missionary labors of the Marists, and in particular with the evangelization of the islands of Oceanica which they undertook in 1836, and in which about three hundred priests are now engaged, we are not concerned in the present sketch. We may mention in passing, however, that the missionary activity of the Marist Fathers has been connected to a great extent with educational work. Before the missions were brought to their present state of complete organization by eighty years of incessant labor, the priest had to busy himself in the temporal as well as the spiritual welfare of the souls entrusted to his care. Along with the truths necessary to eternal salvation, he also endeavored in his humble way to impart the essentials of knowledge required for the uplifting of those races which were among the lowest and most degraded on the face of the earth. Under its direction and care at present the Society has about one hundred and forty schools in New Zealand, and almost two hundred in the islands of the South Pacific Ocean.

In the foundation and management of these schools the missionary very naturally has the principal share. An especially interesting account could be given of the schools for catechists, from which, after a training of three or four years, married natives are sent to various centers by the bishops in order to instruct in schools, preside at common prayers, teach catechism, and baptize children in danger of death. But to enter into details of the educational enterprise of the Marists under the Southern Cross would take us too far afield. It would be simply to write a history of the arduous missionary work carried on with success among the scattered islands of the South Seas.

Nor shall we speak of the direction of seminaries which is only a secondary end of the Society of Mary. Our purpose is only to give a short outline of the work of the Marists in the field of college education, a work which, according to the fundamental spirit of the Society, they have always carried on simply, modestly, and without ostentation.

I

The idea of founding the Society of Mary was conceived as early as 1815, by some students in the Seminary of Lyons. After their ordination they separated, but kept in their hearts the desire and resolution to unite again into a community as soon as circumstances would allow. The birthplace of the Society was an educational institution, the "Petit Séminaire" of Belley of which the founder of the Society, Venerable Jean Claude Marie Colin, was superior from 1829 to 1845. Like almost every institution of its kind in France, the Little Seminary at Belley was not open only to boys who aspired to become priests. It also received many who intended to remain in the world; and it gave them the Christian education which their parents were anxious they should

receive. Freedom of education, however, had not yet been granted by the French government. Religious establishments had to contend with many and sometimes insurmountable difficulties, which at times threatened them with destruction. It was to save the Little Seminary from impending ruin that Father Colin was called to its head.

In the many missions given by Father Colin previous to this time, he had always taken special care to instruct the children, a practice which he earnestly recommended to his missionaries. While at Belley, he realized more fully the importance of Christian higher education, and there also he acquired the experience which he needed for the guidance of the members of his Society in this special work. "From its beginning," he said later on, "the aim of the Society of Mary has been the education of youth. I trust that this will remain its chief object." And again: "My highest ambition, and one of the first ideas which led to the foundation of the Society, is education. I should be hopeless concerning its future, and look upon it as lost, should it ever abandon this aim." For, "there is nothing more meritorious, nothing greater, nothing more excellent." At one time he even gave serious thought to the advisability of binding Marists by a special vow to devote themselves to this work "by which, with the help of God, one contributes to make a man—by shaping and training the child's heart, mind, and character."

Nothing in his eyes was so deplorable as a purely secular education. "An education which is not Christian destroys all the hopes of religion." He compared young men educated in institutions where religion is ignored or looked upon as a matter of no importance to vessels thrown on the sea without a rudder. Those who are educated in Christian institutions may, it is true, forget the guiding principles received, or neglect to follow them.

But "owing to their Christian education they will know that they have lost this rudder, that they must look for it and find it again. And assuredly it may be hoped that they will indeed find it again later on. Truly those who devote themselves to work in colleges are great missionaries." The conditions then existing in France filled his heart with sorrow: "Nothing affects me more than to see children who are the innocent victims of a bad education. The present persecution is perhaps the most disastrous which we ever had to suffer."

Realizing as he did the importance of education, Father Colin constantly endeavored to instil in the hearts of all Marists a great love of youth. He incessantly encouraged them to undertake the task of education with a thorough understanding of its necessity and of its noble aim. Some other forms of priestly activity may be more agreeable to nature, but none is more agreeable to God, since none is more useful to religion and the welfare of society (Const. S. M., 5, and App. 1), and "nothing seems to contribute more effectively to the salvation of souls" (ibid. 5). It is indeed "a high ministry, a heavenly work, and a truly apostolic office" (ibid. app. 1).

Nor did he fail to insist on the fundamental principles of education. Writing while superior at Belley he says: "The principle which must govern the work of Christian education is that the children intrusted to our care are, first of all, the children of God. It is therefore toward God that their hearts must be directed by constant and painstaking endeavors to give them safe rules of conduct, and by examples in conformity with these rules." After laying down this general principle, he develops the threefold purpose of Christian education as summed up in the Constitutions S. M. (app. 3-7), namely, to form good, sincere, and enlightened Christians; to train upright men and useful citizens; and to impart the knowledge of

the various sciences. It will be noticed that learning properly so-called comes in the last place. Not that he underestimated its importance; on many occasions he insisted upon its necessity, and blamed those who had a tendency to consider it as unessential. But at the same time he rightly held that science will be of little real value, and that it may even become a serious danger, if higher principles of religion and morality are neglected, and if the child's mind, heart, and will are not given the necessary direction towards higher ideals.

Rightly indeed was this spirit ever uppermost in the mind of Father Colin, and often the subject of his advice to the members of his Society; justly was it placed side by side with the various duties of professors, and explained in the Constitutions of the Order. It is, after all, only the fundamental spirit of Christian education. Were the purpose of the Christian college merely to teach the various sciences, it would cease to have any special *raison d'être,* since this is the aim of all educational institutions. The necessity of Christian schools and colleges arises from the fact that instruction exclusively secular is insufficient to develop the highest and noblest aspirations of human nature. If true morality, which is intimately connected with religion, is an essential part of a man's character; if religion is not a mere Sunday-observance, but a constant attitude of heart and mind, it is clear that complete education is Christian spirit.

II

The Society of Mary was founded and organized in the first half of the nineteenth century. This is one of the most glorious periods of the Church in France. Carrying out his ideas of centralization, Napoleon, in 1808, had granted to the University of Paris a monopoly of education, and placed all schools and colleges under the control of the University. In 1830, Catholics at last

succeeded in obtaining a charter guaranteeing the liberty of education; it was then, when their efforts had met with seeming success, that they encountered greater obstacles than ever. Successive ministries refused to put the charter into operation. As time went on, Catholics, under the leadership of such men as Lacordaire, Montalembert, Veuillot, Dupanloup, and others, began openly to vindicate their rights. For twenty years, they kept up an incessant struggle against the monopoly of the University, till finally, March 15, 1850, their efforts were rewarded by the passing of the Loi Falloux, which granted them the freedom of teaching.

It was also during the first half of the nineteenth century, while the struggle for educational freedom was at its height, that Divine Providence raised up especially in France, a great number of religious communities whose primary, if not exclusive, object was education. At all times in the history of the Church, the foundation of new religious orders has corresponded to special needs. When the secularization of public schools began in the last century, its pernicious effects were counteracted by a host of men and women who left the world and, consecrating their lives to God, devoted themselves to the training of Catholic youth. To-day more than then, when public education has been almost entirely secularized, the most imperative need of the Church is the Christian education of youth, a work which to a great extent is carried on by religious, both in primary schools and in institutions of secondary education. Among these orders, three must be mentioned as being of special interest to us in the present article; the Little Brothers of Mary or Marist School Brothers, the Sisters of the Holy Name of Mary or Marist Sisters, and the Sisters of the Third Order of Mary.

The Marist Brothers were founded by Venerable Benedict Marcellin Champagnat, one of those who, while in the

seminary of Lyons, had conceived the idea of forming the Society of Mary. As early as 1817 he began to organize the branch of the Brothers. Later on, in 1836, he was among the first priests—twenty in all—who made their religious profession in the newly approved Society of Mary. Soon a grave question arose: Would the Brothers remain under the same superiors as the Fathers, or form an independent order? For some time they formed a part of the Society of Mary, and were mentioned as such in the report which Father Colin presented to Gregory XVI in 1833. Father Champagnat was of opinion that this condition should be made permanent, but it was finally found preferable to separate them into a distinct community (1852). Since then, although independent, Fathers and Brothers have always continued to look upon themselves as members of the same family. The Brothers now have the direction of schools all over the world.

The Marist Sisters, approved by Leo XIII in 1884, were founded by Father Colin himself. They were also included in the general plan of the Society of Mary, and were included in Father Colin's report of 1833. But, like the Brothers, they form at present an independent congregation. They direct academies in France, Great Britain and Oceanica.

The Third Order Regular of Mary was founded more recently by the Marist Fathers for the exclusive work of education in their missions of Oceanica. Among its members are many native sisters, and in them the missionary finds indispensable auxiliaries.

As to the Marist Fathers, they opened their first college at Valbenoîte (later transferred to Saint-Chamond, department of Loire) in 1844, only eight years after the profession of the first twenty Marists. Later they took the direction of several other colleges in France, but, owing to the insufficiency of their numbers and to the demands of the missions, they were obliged to refuse a

number of requests from various bishops. Since the law of separation, many of these establishments have been closed, while others still exist as diocesan institutions. As it would be of little interest to the American reader to enter into more details concerning these colleges, we now pass to an outline of the work done in America.

III

As Cardinal Fesch, Archbishop of Lyons, had been obliged to leave his diocese, and was then living in Rome, Father Colin was ordained to the priesthood, July 22, 1816, by Archbishop Dubourg of New Orleans. It is a noteworthy coincidence that the first Marists who came to America were called, in 1863, by Archbishop Odin, the fourth successor of Archbishop Dubourg in the See of New Orleans, who intrusted to them the parish of Saint Michael. It is also in Louisiana that they first undertook the work of education. "Jefferson College" had been founded in 1831, and until 1842, when it was destroyed by fire, was famed throughout the South as a center of learning. During that time, however, it was directed along purely secular, not to say anti-religious, lines. The college was rebuilt, but so many difficulties, financial and otherwise, were met with that the trustees applied to Archbishop Odin, who advised them to give the direction of the college to the Marist Fathers. This was done in 1864, and since then the college has gradually regained its former splendor and reputation. Among its former Marist presidents are found Bishop Grimes, of Christchurch, New Zealand, and Archbishop Blenk, of New Orleans.

The second college of the Society, Saint Mary's, is located at the other extremity of the United States, at Van Buren, in the northern part of Maine. Its foundation was decided in 1884, and its first scholastic year

began in 1887. Van Buren being the principal center of an almost exclusively Acadian population, the classes were at first conducted chiefly in French, but little by little it was found necessary to change to English.

It was natural that a society whose members at that time came from Europe, and chiefly from France, should have chosen preferably, both for its mission work and for its colleges, places where the population is still to a great extent French in origin and language. Soon, however, with the help of a few American subjects, and of members who were sent from England and Ireland where the Marists had been established since 1850 and where they had several colleges and a scholasticate, the Society felt able to begin work in English-speaking centers. Accordingly, in 1889, it accepted the direction of All Hallows College, Salt Lake City, which was offered by the Bishop of the diocese.

The latest college founded by the Marists in the United States is the Marist College at Atlanta, Georgia, undertaken in 1901; from its origin until a few months ago it was presided over by Father J. E. Gunn, now bishop of Natchez.

Finally mention may be made of the "Institut Franco-Anglais, Santa Maria," in Mexico City, which, as its name indicates, offers to the Mexican youth an opportunity for a thorough course in French and English. Though only five years have elapsed since the college was opened, it has now over four hundred boys. The former accommodations having become inadequate, a new college has recently been erected and dedicated.

The Marist Fathers have always considered the Catholic University of America as the center of Catholic education in the United States. When they decided, in 1890, to open a scholasticate for their American province, they perceived at once the immense advantages that would be derived by any religious order, and chiefly by

a teaching order, from affiliation with the University. Hence they located their "Marist College" on property adjoining the university grounds, so that the young members of the Society might become thoroughly fitted for their future work. Ten years later a juniorate, the "Marist Seminary," was opened, also near the University, where young boys who have a vocation to become priests in the Society of Mary go through the ordinary college course. At present, the American province is recruited exclusively in the United States, and for years has received no help from its country of origin.

Naturally, the education given in the Marist colleges in America was at first modeled largely after the French system with which the professors were acquainted. But soon it was adapted to the new surroundings. In France education, or rather instruction, wherever given, has to conform to the official programs, since the national university alone can grant degrees. In America much more freedom is allowed, and necessarily the educational ideal, and the means to realize it, are somewhat different. In imparting instruction, attention must be paid both to the special dispositions of the mind of the pupil and to the use for which the various kinds of knowledge are intended. In imparting education, that is, in forming the mind and heart of the young man to habits of virtue, it is necessary to keep in mind the civil institutions, traditions, social and religious conditions of the country. As all these differ widely in France and in America, the work of education cannot be carried on along exactly the same lines. Owing to the necessity of adapting themselves to meet the needs of the students and to the gradual substitution of native professors for their foreign predecessors, the colleges directed by the Marist Fathers have become truly American while remaining essentially Christian. They combine the general culture necessary to every educated man with the study of special branches

required for certain vocations. In compliance with the wish expressed at the provincial chapter of the Order in 1905, a commission met in 1908 to draft a *Ratio studiorum* as a starting-point for a more elaborate program. Thus the Society endeavors to realize the purpose of education as set forth in the Constitutions S. M., to form men enlightened in faith, strong in virtue, upright in citizenship, and instructed in the various branches of knowledge.

IV

This ideal and the means to realize it were explained by Father A. Monfat, S.M., whom his long experience as professor and as president of several colleges fitted thoroughly for this task. In four volumes averaging five hundred pages each (Paris, 1875-1887) he deals with "The True Principles of Christian Education"; "The Practice of Christian Education"; "The Practice of Christian Teaching," in two volumes, one referring to Grammar and Literature, the other to History and Philosophy. The contents of these make us regret that the author should not have dealt also with the teaching of natural sciences.

While this treatise on education does not present the scientific apparatus of some more recent works on pedagogy; while it contains neither figures, nor statistics, nor results of laboratory experiments, it is, and for this very reason, better adapted to ordinary practical purposes. It embodies the results of the author's experience, study, and reflection, together with thoughts from pagan and Christian writers, and from Holy Scripture. Some passing remarks may now lack actuality, but the principles and their application remain true. The requirements and qualities of teachers are explained, and practical advice concerning the details of college life is given. Above

all, the author wants to instil in the hearts of those who are called to the work of education a sense of the nobleness of their task and of their great responsibility.

In the preface to the second edition of "The Practice of Christian Education" (1889), he quotes approvingly passages from a speech delivered in 1889 by M. Fallières, then minister of public instruction, now president of France: "The development of the intellect is not the last word in education. . . . The will must be exercised, and man must be trained for the conduct of life. . . . In the style of Tacitus and Pascal, however beautiful it may be, there is something more interesting than the style, namely the man, and in the man himself something greater than the man, the eternal truth whose disciple and organ he is." Father Monfat, however, requires more than this; he wants to explain better the "eternal truth" which, even twenty-three years ago, French sectarianism shrank from referring to God. Education will not be complete if it is not Christian.

Today, more than ever, education is the vital need of society, and it is the one ambition of the Society of Mary to unite its modest efforts with those of other teaching orders in meeting this need by giving a thorough training to youth "on whom rests the hope, not merely of civil society, but also of the Catholic Church" (Const. S.M., app. 1).

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THE GREGORIAN WORK OF SOLESMES*

Twenty years ago, on the other side of the ocean, the present writer was invited to lecture on musical matters before bishop Fava, of Grenoble, and a large audience of priests, students, and laymen. Even at that time, the cause of Gregorian chant was thriving there; but some of the narrow-minded among its apostles had tried to preconize an exclusive use of the same in liturgical offices, and to preclude the admittance of figured music even in an auxiliary capacity. Such being the position, the theoretical purpose of the lecture had to be, and indeed was, in the first place, a justification of the right of figured music to be accepted in our churches, if we are to keep in perfect accord with the regulations of the Church and the dictates of common sense. And then as to its practical purpose, it tended to show that priests should take the lead in matter of Gregorian chant and church music; and it mapped out a set of efficient directions for a musical apostolate, mainly in parochial life. This lecture was kindly approved by bishop Fava, and became, to some extent, a program of action in his diocese.

On this side of the ocean, it would perhaps be a more serviceable endeavor to vindicate the right to life for Gregorian chant itself.

In fact, figured music is not objected to in American churches, and it may be affirmed that everybody likes it.

Some people, it is true, from sad experience, might be tempted to come to the opposite conclusion. For instance, at the end of 1905, the Dolphin Press of Philadelphia made a noble attempt to provide Catholic priests and musicians with a beautiful review of sacred music; and the periodical "Church Music" was founded. But, after

*Lecture delivered in the Winter Course, Assembly Room, McMahon Hall, Catholic University of America, March 14, 1912.

four years of sterile effort and a heavy financial loss, "Church Music" was compelled to suspend: it was not supported, and yet many similar publications are successful in Europe.

Another instance. Certain American music publishers, highly admiring the wise directions given for church music by Pope Pius X, have tried to follow them by dropping their old stocks of valueless pieces and issuing new masses and motets of better coin. And, a few weeks ago, from the most important of those firms, this depressing message was sent to a friend: "In regard to our Catholic Church catalogue, we have done a good deal of work, and have met with very little response".

However, let us take for granted that figured music is welcome in American churches, and does or will easily enjoy a favourable position.

As to Gregorian chant, the purest and sweetest form of divine praise, there are many, many places in which it has not yet conquered its due position of prominence. No wonder: Gregorian chant is not the musical language of everybody; like the Latin language, it is a kind of specialty; it cannot be well understood and appreciated by our congregations without a previous education, just as it cannot be well rendered by our choristers without a previous training. Moreover, in past days, this country knew more of missionary struggles and activities than of quiet enjoyment of liturgical life; and Gregorian chant properly is a liturgical emanation, born of the liturgy, fostered by the liturgy and for the liturgy, almost meaningless out of the liturgy. And, finally, Gregorian chant is a hallowed and sacred thing, which Catholic nations with long traditions naturally worship as their venerable property, whereas young and strenuous nations need to be accustomed to it before giving way to their enthusiasm.

Anyhow, this form of divine praise, this special musical language, this flower of the liturgy, this old and sacred thing, called Gregorian chant, is the treasure of our Catholic Church; and she wants to keep it as the most adequate expression of her love for her Divine Spouse; and she strives to make it the daily bread of our religious life, in so far as this life has to be manifested in musical form. Everybody knows that. And as everybody is ready to act accordingly when occasion arises, there is no need directly to plead the cause of Gregorian chant.

Furthermore, it would perhaps be premature to map out programs of action, the needs being so various, the positions so different, and the Catholic life so new in many places. But one thing is certain, and we may hold to it: when due preparation has been made, when the proper ideas have been spread, when the work of concentration, as necessary for social as for individual creations, has been carried on long enough, the Catholic people of this country will do their best, and succeed, perhaps even take the lead, because the Catholic Church has no better or more faithful children in any part of the world.

Therefore let us drop the subject apparently brought up by the foregoing prelude, and modestly keep along the speculative line. This line, nevertheless, will have its practical import by way of exemplification, as the real purpose of the present paper is to sketch the Gregorian work accomplished by the Benedictines of Solesmes, to mention some of the difficulties they had to overcome, and to state their past successes or to foresee their future achievements.

I

In 1880, a little volume came out that stirred up the musical world of Europe. This book gave a well founded

hope of a near revival for the venerable Gregorian repertory. And, above all, it afforded a code of rational and practical rules of musical rendering, evidently born of a knowledge and practice of the genuine liturgical melodies, but applicable to any, even to the most defective, of our plain chant editions actually in use.

This little book was called "Les Mélodies Grégoriennes," and its author, Dom Joseph Pothier, was a Benedictine monk of the French Congregation of Solesmes.

It should be noted that the way had been paved for "Les Mélodies Grégoriennes" by a large amount of work heaped up in the secular world during the 19th century. For fifty years the Gregorian question had been dealt with by the elite of our musical theorists, and many books had been written, and numberless articles had been published in the newspapers and musical Reviews, striving to arouse the public interest and bring forth a genuine restoration of our ancient melodies. Still, in 1860, at a musical congress held in Paris, the question of plain chant had been stated, and resolved according to a memorandum offered by Canon Gontier, a collaborator of Solesmes, whose name will be mentioned presently. Still more, the Commission of "Rheims et Cambrai" had issued an excellent edition of so-called Gregorian chant, which was then in use in many dioceses: this edition had been worked out according to the bilingual manuscript of Montpellier and some other manuscripts from Saint Gall; only the editors had neglected the grouping of notes, and had systematically transferred many melisms from unaccented to accented syllables.

Evidently, the air was full of ideas, tendencies, and needs, which found their concrete expression in Dom Pothier's book.

But the conspicuous value of this book came from its set of clear and easy rules of rendering, known as the system of oratorical rhythm. "Sing as you speak" be-

came a popular axiom, thanks to which every good talker felt entitled to be made a good choirmaster; sometimes, in his own estimation, a better one than experienced and reputed musicians. Things went so far along this line that, in 1892, some priests, who were rather poor musicians, believed it to be their duty to start a musical periodical, "La Revue du Chant Grégorien": a congress of "L'Alliance des Maisons d'Education Chrétienne", held at Grenoble in September, afforded them a very fine occasion for placing their first number and securing a number of subscribers; and, as their science had been exhausted by the said first number, they immediately cried out to Solesmes for help; and a few months later the success of the periodical was assured. Dom Pothier has written its editorials for eighteen years; and "La Revue du Chant Grégorien" is now in its twentieth year of successful life. Poor "Church Music" Review, that died after four years!

Of course, a position like that was not quite logical. Gregorian chant is music, and musical practice requires natural gifts and proper training, and ungifted or untrained musicians are a plague, even, or rather chiefly, in archaic music. The result was that nine out of ten of the Gregorian performances we had to go through for twenty-five years were impaired by unnatural rhythmical exertion, jerked accentuation, puffed up expression. This was bad; however not so bad as nothing at all. Time could set everything right, so it was hoped. And, at least, the old apathy had been shaken out, and the good will of numberless workers secured: this was something, it was even much for the moment. And this much had been brought about within a very short while by Dom Pothier's book.

Now, if Dom Pothier was invited to give his name to the new movement, he was by no means the only worker, nor even the only leader. Practically the whole Bene-

dictine Congregation of Solesmes must be credited with the honor of the work, and several names are connected with the burden of its direction.

First of all, we have to mention Dom Guéranger, the first Abbot of Solesmes. He had been the originator of the liturgical unity, of which the Gregorian restoration was an integral part. From the dawn of his priesthood, Dom Guéranger's writings manifested his love for the old melodies of the Church and his disdain for the caricatures of the same produced in modern times. As Abbot of Solesmes, head of a community of men whose daily duty was to sing the divine praises, he could, and ought to give way to his musical zeal. At first he aimed at a logical and natural interpretation of the usual books, valueless as they were, well knowing that the poorest edition, if properly sung, will do better than even Saint Gregory's Antiphonary, if badly rendered. He felt that plain chant is a true language, which improves from continuous practice. He assumed that it is, as Canon Gontier puts it, "the sung prayer of the people, its text is prose, its movement is recitation, its prosody is the common accentuation, its tonality is the people's tonality, to wit, the natural scale of sounds." Finally, he succeeded, and, in his monastery, he gave to the poor remnants of Gregorian melodies this special accent and devotional rhythm that nobody seemed to have previously suspected.

Then, certain circumstances led him to plan the improvement of the books themselves by a sincere and systematic consultation of "the sources"; and he drew up as follows the principle of restoration: "When manuscripts of different epochs and countries agree upon a version, we may be sure we have recovered the Gregorian melody". In fact, as Saint Gregory's manuscript was not to be found in any place, the comparison of old manuscripts had to be the means of the restoration.

The first man called to the new work by Dom Guéranger was Dom Paul Jausions.

From the time of his religious profession, September 1856, Dom Jausions labored for the Gregorian revival. Ten years later, he was visiting the libraries of the great cities in France, studying and copying manuscripts. Unfortunately his will was stronger than his body; and death ended his mission in September 1870: he was only thirty-six years old. But, in due time, Dom Jausions had chosen a suitable collaborator: a young priest, a simple novice in Solesmes, then called Brother Joseph Pothier. This novice was the future president of the Pontifical Commission for the restoration of Gregorian chant.

But let us not forget the name of Canon Gontier. Attached to the cathedral of Le Mans diocese, to which Solesmes belongs, he lived in the vicinity of the monastery, an intimate friend of Dom Guéranger, a helpmate to Dom Jausions and Dom Pothier, and a forerunner of the Gregorian revival. In 1859 he published his "Méthode Raisonnée de Plain-Chant," inspired both by the processes of rendering in use at Solesmes, and by a thorough study of the old theorists. Indeed, Canon Gontier had to face many objections, to uproot many prejudices, and his task was a very hard one. But he played his part of precursor well. And when "Les Mélodies Grégoriennes" came out, the musical world was half-prepared to accept the teaching of the new book. The next year, 1881, Canon Gontier, after a glance at the new promised land, went to the world of eternal harmony.

So far, we have seen four men, in the quiet retreat of a monastery, preparing the Gregorian conquest. From 1880, many Benedictines, and monks of other orders, and priests, and laymen, became active and conspicuous on the new battlefield. We cannot quote them all, as we

have to deal with work, and not with biography. However, we owe a special mention to a man who came to Solesmes for admission in 1875, made profession in 1877, and was ordained priest in 1879. This man, already a good musician, was initiated by Dom Pothier himself in Gregorian art; he was then invited by Dom Couturier, second Abbot of Solesmes, to create a *Schola,* which was annexed to the choir after 1880; in 1889 he was ordered to take the general direction of the singing in the monastery. At the same time, he started, and has kept up to the present day, the wonderful periodical "La Paléographie Musicale". At length, in 1906, he wrote his invaluable book "Le Nombre Musical Grégorien". He is, truly, the musical soul of Solesmes, always keeping up the ideal standards of sound theory and magnificent practice, always kind and accessible to the numberless visitors who come to him for initiation or enlightenment from all parts of the world. Already destined to live as long as the Gregorian cause itself, the name of this man is Dom André Mocquereau.

ABEL L. GABERT.

(*To Be Continued.*)

SURVEY OF THE FIELD

The teacher who would avoid a rut and continue to grow in power must keep in touch with everything that looks towards advance in methods of teaching. Each day should give him a clearer insight into the meaning and application of the principles of education, nor can he afford to lose sight of the current educational policies which are constantly modifying the work of our schools. This program is surely large enough to occupy all the hours that may be spared from the actual work of the classroom, but something more than all this is requisite. The rapid advance of pure science and the profound modifications that are being brought about in the social and economic world by the varied applications of recent discoveries imperatively demand of teachers in all departments of education a reshaping of the work of education so as to secure adequate adjustments to the environment into which the pupils must pass on leaving school. It is not to be expected, however, that the rank and file of our teachers will have the requisite training or will be able to find sufficient time to peruse the technical journals in the various fields of science which record the daily progress of the vast army of research workers. There are, however, several periodicals published in English which gather up and present in popular form the most important advances made along the various lines of investigation, and some of these should be within the reach of all teachers. The *Internationale Wochenschrift,* February 4, 1911, published in full a lecture delivered in

THE TEACHER AND SCIENTIFIC PROGRESS

the presence of his Majesty the German Emperor at the founding of the Kaiser Wilhelm Society for the Promotion of Science, in January, 1911, by Professor Emil Fischer. This document contains an admirable popular resumé of the recent progress of chemical science and of some of its more important applications to modern life. An English translation of the lecture from the pen of Professor Marston Hamlin appeared in the EDUCATIONAL REVIEW for March 1912. The wide-awake teacher will find it valuable as a help to keep abreast of the times.

For a generation past the work of original research was conducted chiefly by university professors. Modern conditions are rendering this two-fold function of the professor more and more difficult. The ever-increasing number of students, with their constant demands upon the professor's time, leaves little leisure for research. In the words of Professor Fischer "In the modern university laboratory a routine rules that is comparable with that in an average factory or mercantile concern, and the instructors lose all too easily that tranquility of mind and broad outlook on the great problems of research in the grueling responsibilities of the day's work."

TEACHING AND RESEARCH

There are springing up in Germany and in this country research institutes in which the investigators are wholly freed from the work of teaching. This promises to be a great gain to the work of research, but the university professor who ceases to be an investigator thereby loses much of his freshness and power in dealing with the maturing minds of the young men who come to him for guidance in the realm of higher learning.

The discovery of the Röntgen rays led to the subsequent discovery of radioactivity. Radium has changed our conception of chemical elements. The radioactive elements, of which some two dozen are known at present, decompose spontaneously, thus showing the possibility of

transmuting chemical elements. Many applications for radium have been found in medicine. The scarcity of the element, however, has limited developments along this line. From the worthless by-products of thorium manufacture, Professor Hahn has recently prepared and isolated a valuable radioactive substance which he calls mesothorium. An amount of this substance equal to ten grams of pure radium bromide can be secured each year from the thorium by-products. This annual output is practically equal to the entire world's supply of radium heretofore available. We may now look for many valuable applications in this direction.

RADIUM

The chemical horizon has been indefinitely widened during the last few years through the high temperature, 3000° C, readily obtainable by means of the electric furnace, and the extremely low temperatures which may now be produced through liquid air and liquid hydrogen. The temperature in the latter case dropping to 252° C. below zero. The results obtained through this wide range of temperature are not confined to the realms of pure chemistry. They are already assuming vast proportions in agriculture and in the varied processes of manufacture.

HIGH AND LOW TEMPERATURES

Beside a mighty waterfall in Norway there has recently been erected an immense factory for the production of nitric acid from the nitrogen of the air. Artificial saltpeter is being produced in large quantities and the nitrous acid used by German dye works now comes, in large measure, from this source. Calcium nitride has for some time been produced from the nitrogen of the air. The latest discovery in this line is a process by which the nitrogen of the air is made to combine directly with hydrogen for the production of ammonia. Developments along this line will be of untold value in the production of cheap fertilizers for agricultural purposes.

A NEW SOURCE OF FERTILIZERS

With the lessened cost of production of fertilizers our soils may be made to yield many times their present harvests, and thus the cost of living, which now frightens so many of us, may be halved or quartered through the advance of chemical science.

The refining of gold, silver and copper has been immensely simplified through the application of electro-chemical methods. A method has recently been perfected by Professor Fischer by which iron is precipitated by the electric currents from the solution of an iron salt. Iron thus obtained is extremely pure and may be magnetized and demagnetized with great rapidity. A fact which has been taken advantage of to more than double the power of electro-motors. Moreover, it may be seen at a glance that in the production of iron in this way possibilities are opened up for the production of seamless iron tubes, etc.

PRECIPITATING IRON

Much has been said of our wholesale waste of fuel. Burning coal for the direct production of steam power is a very wasteful process, since more than 85% of the latent energy of the coal is lost. We are now learning to transform the coal into producer-gas and to burn this in gas motors. By this process we get more than three times the result from the coal in motor power besides obtaining many valuable by-products, such as ammonia, tar, etc. This field of economy, however, has only been recently opened up and we may expect still greater results in the immediate future.

ECONOMY OF FUEL

Progress in the methods of organic synthesis is such as to give us a reasonable hope that food stuffs may be produced in the laboratory in the near future. It is hard at the present time to forecast the changes that this would bring into the social and economic world.

SYNTHETIC FOODS

Great results are expected in the near future from the joint results of chemistry and biology. Numerous prod-

ucts from the chemical laboratory, such as celluloid, collodion, and smokeless powder, including artificial "silk" and "horse-hair," have passed the experimental stage. Besides the synthetic coal-tar dyes, of which the most notable is synthetic indigo, chemists have recently been able to isolate the green coloring matter of leaves, which plays such an important part in the beginning of the synthetic processes of nature, and the red coloring matter of the blood, which carries the oxygen to support the fires of life. These latter achievements are very interesting from a theoretical point of view, but from a practical standpoint the manufacture of synthetic rubber, which now seems to be assured, is of far greater importance.

SYNTHETIC RUBBER

Other fields of science present similar discoveries leading to deep-seated social and economic changes. Our educational institutions, which are supported by society for the express purpose of adjusting each generation of children to the new conditions, must take on corresponding changes in the scope and methods of their work. But institutions, particularly educational institutions, change slowly. They are protected to a large extent from the passing storms of change and tend to remain wedded to old ideals. The new demands, however, cannot long be refused a hearing.

CONSERVATIVE TENDENCIES

Under the somewhat alarming title "The Dam is Out," Professor Kennedy of the University of North Dakota, contributes to the EDUCATIONAL REVIEW a vivid picture of the breaking up of the old order and the consequent chaos into which our educational institutions are plunged. He believes that a new alignment must be reached and new ideals must shape old tendencies and bend our educational institutions to new situations. He says:

"The New Education could well paraphrase the words of Patrick Henry in its attempt to secure reasonable concessions from the old corporate monopoly: 'We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the monopoly. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne. The war is inevitable, and let it come! I repeat it, Sir, let it come!' The new education—the industrial in all its forms, the commercial, the agricultural, the pedagogical—then had nothing to do but to recognize that a state of war existed, and that the old monopoly had declared it in wrongfully, and without authority from society, damming up the social stream. The New then began, and continued to dynamite the dam by forceful and persistent agitation, until now the whole dammed stream is upon us in a torrent! Educational conventions, local, state and national, think and talk of nothing else than how to bring order out of the chaos following the flood. The old mills are in danger of being carried away, and promoters representing dominant social interests are surveying the ground below with a view to putting up mills to supply the social needs. The old monopolies are too busy preserving even what they have, to make much of a protest against these new enterprises."

THE REVOLT

The signs of change are everywhere in the field of education. Vocational schools were delayed for a long time. Germany preceded us in this line by a quarter of a century. And now, when at last we have been reluctantly forced to take up this line of work, the social and economic forces brought to bear on the schools are so great as to threaten revolution

THE COMING OF VOCATIONAL SCHOOLS

instead of a healthy development. It is evident to thoughtful educators that something must be done, and must be done at once, to ease the situation. The high schools must be developed along their own lines; the day when they can be regarded as mere feeders for colleges and universities is gone. The high school and the college must be adjusted to each other so as to admit of greater freedom in the scope of the high school work. Professor Kennedy sets this forth very clearly in a well-considered page of his article:

INDEPENDENT AIM OF THE HIGH SCHOOL

"The idea of 'studies by Divine right' must be abandoned. It is not, of course, contended that any kind of a simple, diluted, or scattering course is equal to the closely knit, complex, and highly organized bundles of knowledge represented in others. Any course, to be worthy, must be such as to challenge the best efforts of the student. But the great activity found in society must appear in the school. Society is crying out for help in the business and commercial world, and hence the high school must turn out a product of this type. Nor must it put the brand of inferiority upon this product, or upon any other. There is no reason for thinking that the boy or girl who is well trained in the field of business, and able to take a responsible position, is not as truly educated, though in a different direction, as is the boy or girl who spends years upon Latin and Greek, and then is unable to do any real work in the busy world when the high school course is completed. Society is crying out for boys deft of hand, and for girls versed in the theory and practice of the fundamentals of housekeeping and homemaking; and hence manual, or industrial work, and cooking and sewing, with their correlative sciences, will be found in the high schools of the future, and will be taught by such experts and in such a scientific manner,

RESPONSE TO SOCIAL NEEDS

DOMESTIC SCIENCE

that they will be as substantial, and will challenge effort to the same extent as the literary subjects. They will be, in every way, as truly educative as the old lines, and, in fact, much more so to many. Society is also crying out for expert and scientific farming; for agriculture, after all, is the foundation of individual and national life and happiness. And so agriculture will be offered in schools where the environment demands it; not that every pupil must take it, any more than that every pupil must take Latin; but that he may take it if he wishes and needs it. And here again, as with every course offered, it must be worthy, and must be stamped as worthy and honorable. Society also demands and needs more real teachers, especially in the rural schools, and there is no adequate agency at present for furnishing the supply, nor even a small fraction of the supply. The solution would seem to be to establish and adequately equip for this purpose a pedagogical department in the newer type of high school. All the facilities are at hand; why not utilize them? * * * If the present high schools are not reconstructed and diversified, as here indicated, their day of reckoning is near at hand. Even now, independent schools of various kinds, representative of these modern and pressing demands, are being established. This is largely true because the old monopolists, holding to the theory of the Divine right of certain subjects, have held the fort and refused the right of domicile to the newer lines. If the policy becomes general, of establishing independent and special schools to supply the demands of society, the tax-paying public will soon be confronted with the problem of double, treble, or quadruple taxation to support all the different kinds of high schools in their inevitable duplication of

AGRICULTURE

PEDAGOGY IN HIGH SCHOOLS

work, and it does not take much of a prophet to foretell which type will suffer most when the day of reckoning comes: the old-line, cultural or college preparatory high schools on the one hand, or those ministering to the demands of an active efficient world, on the other. This undoubted result would be an irreparable loss, for we need the old-line high school curriculum as much as ever. It would be sheer philistinism to injure it in word or deed. It is too bad that its representatives have been afflicted with such shortsightedness and jealousy. * * * The theory has prevailed too long, and to too great an extent, that the education which society provides and pays for is given to the individual as his right, to be used as he wishes; instead of being loaned to him as a trust to be used for the benefit of society. When the individual is educated, he is largely indebted to society. Hence it is that society wishes those things taught in the schools which tend to better conditions in those directions.

DANGER OF OVER CONSERVATISM

"The same mental attitude may be said to have prevailed to some extent in the college situation. There is much in the present college view which has come down from the merely traditional past. Whole sections of the old college mill have been brought down bodily from the past and fitted into the new plant—or, rather, the partially reconstructed plant. Many anomalies, and even contradictions, still remain. The first two years of Greek, not so long ago, were considered of high school grade, and unworthy of college credit. New and modern demands have forced the college to give and to credit first work in Greek. Not so long ago the first four years of Latin—including Vergil—were considered of secondary grade, and unworthy of college credit. Now, in many colleges, only the first two years are discredited

CHANGES IN COLLEGE CURRICULUM

as unworthy to be given college credit. And yet first work in German and French is considered worthy as college work. The day will soon come, and it should, when first work in Latin will take its place in college with first work in Greek and in the modern languages. It will tend to encourage the study of Latin. Physics may be begun either in the high school or in college; so may chemistry or botany; but not so the study of bookkeeping and business practice. Most colleges are still afflicted with the doctrine of formal discipline in an aggravated degree, in requiring a foreign language for entrance, even though the student does not continue, and does not need to continue, that language in college."

Those interested in Catholic high schools should study the situation in our public schools with a view to avoiding the mistakes which were there made and with the further view of profiting by the helpful suggestions which are being developed as order is being shaped out of the present chaos.

THOMAS EDWARD SHIELDS

EDUCATIONAL NOTES

The following paragraphs, which appeared in Bulletin 1911, No. 13, whole number 460, issued by the United States Bureau of Education (pp. 12-13), have given widespread offense to Catholics:

A very large part of private education in the United States from the lowest to the highest grade is carried on by religious organizations. With very few exceptions (in the case of schools for dependents, delinquents, and defectives) these schools receive no public aid; and those not receiving public aid are only rarely under public supervision and that of the most perfunctory character. No system of certification prevails with regard to teachers in these schools; and they develop their own standards according to their own needs. Except for colleges and some forms of secondary education, it is not possible to procure statistics. In general it is true that the competition of the public schools tends to cause these private institutions to endeavor not to fall too far behind in the quality of their teaching. In these schools, especially those under the Roman Catholic Church, many of the teachers give their services as part of their religious duty, and where teachers work for pay, that is very low. As a rule, these schools are not experimental, but aim deliberately to parallel and if possible to fill the place of the public schools for certain classes of children. * * *

Over private educational agencies of all sorts there is almost no state control, except in the case of those that deal with delinquent or afflicted children. True to the prevalent individualism of America, it is assumed by the state that the demands of those who patronize the private schools and the competition of those under public management is sufficient to insure the quality of the

work of the former. In New York and Connecticut there are certain beginnings of state supervision, but they are not yet significant, except in the particular respect that scholarship standards in secondary education are made largely the same in New York state for both public and private schools by a system of examinations conducted by public authorities. But in such matters as certification of teachers, standards of attendance, equipment, and methods of teaching there exists no form of public control.

It should not, indeed, surprise any one that these paragraphs should prove offensive to Catholics. They seem to imply, in the first place, that our Catholic schools are inferior to the public schools, an admission which Catholics would be very slow to make. And in view of the recent developments, few fair-minded men who are familiar with the situation would take such a position. The teachers in our Catholic schools are men and women who devote their whole lives to the work with a singleness of purpose seldom found outside the ranks of the teaching orders of the Catholic Church. Of course there will be individual opinion, but it is questionable whether such opinion should be put forth dogmatically in the report of the Commissioner of Education.

Again, the writer, whether intentionally or not, conveys the idea that our Catholic schools have neither system nor principles of their own and that their sole aim is to copy the public schools and try to keep up with their standards. It is inconceivable that the Catholic body would be so lacking in intelligence as to contribute some twenty-five millions of dollars annually to so poor a cause.

Naturally our Catholic schools resent interference or supervision on the part of state officials. Catholics are called upon to pay their share of the taxes for the support of state schools, which fall so far below their ideal

of what a school should be that they contribute voluntarily to the support of the Catholic school system, which provides schools worthy, in their judgment, to take over the education of their children.

Again, there runs through these paragraphs something more than an implication that our Catholic schools have no definite system and that our teachers give no guarantee to their patrons of their qualification to hold their positions. The writer was evidently unaware of the splendid advances that have been made in the organization of Catholic schools since the days of the Third Plenary Council of Baltimore.

It is only fair to the Bureau of Education, in view of the impression made by this unfortunate page of its Bulletin, to give as wide publicity as possible to the following letter from the present Commissioner of Education to the President of one of our colleges, who wrote to him in protest against the unfairness of the statements in the Bulletin. A copy of this letter with further comment from the Commissioner appeared in the Catholic Chronicle, Erie, Pa., February 24.

February 3, 1912.

President A. F. Trivelli, S. J.,
St. Ignatius College,
San Francisco, Cal.

Dear Sir:

I have read with much interest your letter of January 22, in which you protest against the following sentence in Bulletin 1911, No. 13, whole No. 460, p. 12: "In general it is true that the competition of the public schools tends to cause these private institutions to endeavor not to fall too far behind in the quality of their teaching." In as much as this Bulletin went to press before I came into the office of Commissioner, I had no opportunity of seeing the statement to which you refer, and my attention was first called to it after the receipt of your letter. I need not say that it is not the intention of this Bureau to do injustice to schools of any class, nor to give offense

by making comparisons of one kind of school with another. Our editors and proof readers are always cautioned in regard to this and other similar matters. I am sure that the construction you have given to the sentence did not occur to them, and I feel quite sure that it did not occur to the members of the Committee that prepared this report. However, their attention has been called to it, and I am sure they will be willing to make any possible correction of the statement in any future edition of the Bulletin. Five thousand copies of the first edition of the Bulletin were printed and most of them have been distributed. In these, of course, no correction can be made. As Commissioner of Education, I regard this Bureau as having the same kind of relation and obligation to private and parochial schools that it has to public schools, and in every possible way I shall try to make it serve all alike, and with equal good will and appreciation for the work of all.

Very respectfully,
P. P. CLAXTON, *Commissioner.*

"The National Bureau of Education is not a public school bureau, nor indeed is it merely a school bureau at all. It was established and maintained 'for the purpose of collecting such statistics and facts as shall show the condition and progress of education in the several states and territories and of diffusing such information respecting the organization of schools and school systems and methods of teaching as shall aid the people of the United States in the establishment and maintenance of efficient school systems, and otherwise promote the cause of education throughout the country.' It is, therefore, interested in every educational agency, to the end that there may be a higher degree of education among all the people of the country, fitting them for the duties of citizenship, for industrial efficiency, and for all the responsibilities of life. May I add for myself, personally, that no one can have a higher admiration than I have for the devotion which the Catholic Church takes in the education of its people.

Yours sincerely,
P. P. CLAXTON, *Commissioner.*"

This statement of the Commissioner should not only satisfy those who took offense at the attitude betrayed by the writer of the offensive passages in the Bulletin, but it should serve to bring home to our people a realization of the value of the great work being accomplished by this National Bureau. The impression has been widespread that in some way the Bureau was meant as a part of the public school system. If the incident had no other consequence than the removal of this false impression, it should be regarded as fortunate. It is to be hoped hereafter that our schools will profit by the coöperation of the National Bureau of Education. It gives the present writer great pleasure to testify to the uniform courtesy that he has always received from the officers of the Bureau and the willingness that he has always found on the part of the employees to render every assistance within their power.

T. E. SHIELDS

It is not a new thing for solicitous parents to try to keep too bad or vicious companions away from their children, but they usually think little of the positive effects of good copy. The right kind of playmate for a child in its impressionable years may save many school bills, and even doctor's bills. It takes years and many schoolmasters to teach what ought to have been gained silently, surely, unthinkingly, through imitation of worthy associates, and to help unlearn the undesirable things learned by the same inevitable, imitative process from vicious companions.

Take, for example, the code with respect to "tattling." While any fair-minded person would denounce that kind of tattling which informs for the selfish satisfaction of getting the other fellow punished, yet who cannot see that not to inform against an enemy to common welfare

is to be a silent partner to the crime? To be an informer against all enemies of the public is one of the most fundamental civic virtues. Yet a foolish misrepresentation of the literal expression has become a false code of honor, fostered in school and perpetuated in civic life. How many shrink from attempting to right public abuses because the injury has not become so personal as to be felt! The public business becomes no part of any individual's business. As in school they felt it to be the teacher's business to right evils, they now turn it entirely over to the police, and then grumble at the corruption in public affairs. One can be a flagrant sinner "by minding his own business." There are sins of omission as well as commission. Our greatest civic sin is neglect of the public weal. While we fold our hands, stop our ears, and blind our eyes, the council barters away the franchise, the sheriff pockets his usurious fees, the tax collector keeps all that sticks to his fingers, the money kings hide their taxable property, the corporations swindle the patient public, and the patent-medicine man saps the life and vigor from the commonwealth. We know all these things are going on, but we believe in "minding our own business." Children must be taught in school that a rebel against the welfare of the school is a public malefactor.

FREDERICK E. BOLTON, *Principles of Education.*

In schools to which drawing has been admitted the time allotted to the subject is often utterly inadequate. An hour or an hour and a half a week is considered by programme makers very liberal; but how inadequate is that time! Drawing, I had almost said, is as valuable and important a mode of expressing thoughts and making exact records as language itself. An explorer has just been telling me of his experience when he got among savages whose language he could not speak. He got

what he wanted through his power to draw. Drawing was a way of talking without a vocabulary, and of getting a new vocabulary. As a mode of recording facts and events, drawing is in many cases a much better mode of expression than language. It is often a substitute for language. The university lecturer, for example, who can draw on the blackboard rapidly, vividly, and with accuracy, saves a great many words, and the lesson he is giving is grasped much more quickly by his class than it could be from verbal descriptions. * * *

Your service to the community, therefore, is threefold. You train the eyes and hands of the children, and give them another means of expressing and recording what they see; you develop artistic quality in our national industries, and so promote the intellectual interests of the men and women employed in them; and you cultivate in the population at large the precious sense of beauty. Are not these worthy objects for the work of your lives? DR. CHARLES W. ELLIOTT, *Texas School Journal, February,* 1912.

A person is not always a good judge of his own worth; he may over-estimate his ability, or he may sometimes under-estimate it. Consequently it may be well to add that many of the endowments needed for success in other vocations are needed also for successful teaching. Alertness of intellect, tireless energy, inspiring enthusiasm, high moral purpose and a proper conception of the relations of teacher and pupil, coupled with correct ideas regarding the ends of education and proper methods of attaining them, can not fail to render a healthy and attractive person conspicuously successful as a teacher. Very few combine all these qualifications in grand and harmonious proportions, but all are needed, and they should be possessed in a reasonable degree of develop-

ment by every one who hopes to attain prominence in the profession of teaching.—*From Announcement of New York State Normal College.*

A good kindergarten is, first, a place of happy activity, not only for play's sake as some think, but of work such as little hands can do, in the spirit of play. And is not grown-up labor happier and better, if it can be done in a spirit of play? As Robert Louis Stevenson says: "In the joy of the actors lies the sense of any action. To miss the joy is to miss all."

In the songs and stories of the kindergarten the children find, as did our forefathers, the literature of the ballad, the heroic tale, to arouse their minds. In the nature work, they learn the names, observe the actions or habits, and take care, as far as they can, of flowers, vegetables, insects and animal pets. This work wakens and satisfies wholesome curiosity and cultivates sympathy and enjoyment with nature.

The handwork is done with many varieties of material, plastic, resistant, flexible, outline and solid, for picturing, building or manipulation; it is of many colors and forms, graded so as to give the easier things first; it gives pleasure and also food for the lively, out-reaching sight, hearing, and touch, and exercise for the growing muscles. It satisfies the eager instinct to work, to invent, "to make something all by myself," to create, as Froebel said, which is the real cause of many unlawful adventures with scissors, paste, ink and paint at home, but without which our buildings, railroads, bridges and machinery, our art and architecture would be nonexistent.—C. GERALDINE O'GRADY, *Child-Welfare Magazine, March,* 1912.

In looking over school programs I am impressed sometimes with the length of the recitations. Grade teachers sometimes keep their whole rooms in one section that they may have longer recitations. I wonder at the wisdom of it. During the recitation the child should be engaged in intense, concentrated mental exercise if the period mean much to him. But how long is he able to attend with concentration? A very few seconds at a time. The recitation then must be a series of mental efforts. This series of mental efforts can not be kept up indefinitely without nervous fatigue. Consequently the recitation must be intense, but short. An experienced and thoughtful teacher is able usually to discern when that falling of nervous tension begins and can guide the length of her recitation, but it is a safe rule for an inexperienced teacher to follow a short recitation program to the letter.

Let us plan our programs, too, so there is opportunity for frequent relaxation and frequent exercise.—Grace Fernandes, *Oklahoma School Herald.*

SUMMER SESSION OF THE SISTERS COLLEGE

The second summer session of the Sisters College of the Catholic University of America will be held from July 1 to August 9, 1912. The office of the Registrar will be open for the registration of Summer School pupils from 9 A. M. to 6 P. M. on Saturday, June 30. The work of the Sisters College is conducted under the direction of the following:

EXECUTIVE OFFICERS

Committee of the Board of Trustees:

The Most Reverend Henry Moeller, S.T.D., Archbishop of Cincinnati.

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Very Reverend Aloysius Pace, Ph.D., S.T.D., LL.D., Professor of Philosophy.

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Reverend James Joseph Fox, A.B., S.T.D., Associate Professor of Ethics.

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Patrick Joseph Lennox, B.A., Associate Professor of English Language and Literature.
Alfred Doolittle, A.B., Instructor in Mathematics and Astronomy.
Frank O'Hara, Ph.D., Instructor in Political Economy.
Reverend Nicholas Aloysius Weber, S.M., S.T.D., Instructor in History.
Reverend Thomas Verner Moore, C.S.P., Ph.D., Instructor in Psychology.
Reverend Abel Louis Gabert, Instructor in Ecclesiastical Music.
Louis Henry Crook, S.B., Instructor in Physics and Mechanics.
Xavier Teillard, B.L., Instructor in French.
Reverend James Joseph O'Connor, S.T.L., Instructor in Latin.
Francis Joseph Hemelt, A.B., Instructor in English.
Reverend Patrick Joseph McCormick, S.T.L., Ph.D., Instructor in Education.
Fred Knights Merriman, S.B., Instructor in Civil Engineering.
John Bernard Parker, A.M., Instructor in Biology.
Frederick Vernon Murphy, Graduate, École des Beaux Arts, Paris, Instructor in Architecture.
James Francis Connor, A.B., Instructor in Mathematics.
John Joseph Widmayer, B.S., Assistant in Physics.
Reverend Ignatius Wagner, C. PP.S., A.B., Lecturer in Chemistry.
H. B. Froning, A.B., Assistant in Chemistry.
Paul Gleis, Ph.D., Professor of German Language and Literature.
Reverend Sigourney W. P. Fay, Instructor in English and Latin.
Rev. B. Marcetteau, S.S., Instructor in Latin.
Herbert Wright, Instructor in Latin.
Joseph Schneider, Brevet Supérieur de P'Académie de Paris, Assistant Librarian, Instructor in Library Science.
Reverend Charles Warren Currier, Ph.D., Instructor in Spanish.
Miss Sarah Devlin, M.A., Instructor in English.
Reverend George W. Hoey, S.S., Instructor in Greek.
Reverend Francis P. Lyons, Instructor in Sociology.
Reverend James A. Geary, Assistant in Biology.
John J. Greer, Assistant in Physics.
Samuel Winkley Cole, Director of Music, Brookline Public Schools; Solfeggio and Public School Music Departments, New England Conservatory of Music; Department of Public School Music, Boston University.

CALENDAR

Saturday, June 29, 9 A. M. to 6 P. M.—Registration at the office of the Registrar.
Sunday, June 30, 9 A. M.—High Mass and formal opening of summer session.
Monday, July 1, 8 A. M.—Lectures begin, examinations for advanced standing, registration continued.
Friday, August 9.—Written examinations in the courses of the summer session.
Sunday, August 11, 8 P. M.—Beginning of retreat.
Sunday, August 18.—Close of retreat.

SCOPE OF THE SUMMER SESSION

The summer session of the Sisters College has been organized to give Catholic teachers an opportunity to profit by the facilities which are offered by the University and to obtain under Catholic auspices whatever may be helpful to them in their work. The courses include both the professional subjects which are of vital importance to every teacher and the academic subjects which are found in the usual school curriculum. Each subject is treated with a view both to content and method, and the aim throughout is to base educational theory and practice on Catholic principles.

The high character of the work done by the students at the summer session last year and the indications pointing to a large increase in the number of students who will attend the coming session have made it seem advisable to widen the scope of the work. The courses given last year, with few exceptions, will be repeated and new courses will be organized to continue the work from the point reached in the courses of last summer. These continuation courses are marked by an asterisk and are open to all students who successfully completed the work in the preliminary course in 1911, or who pass a successful examination at the beginning of this session in the matter covered by last year's course. However, where the nature of the work is such as not to demand continuity of treatment, e. g., history, the work of last year will not be repeated this year, as all students wishing to follow the course may take up the work of this year.

ACADEMIC CREDIT

I. All the courses offered in the summer session are of collegiate grade. Each lecture course extends over 30 hours and if a successful examination be passed at the end of the year, will be credited towards a degree on the basis of 30 class hours taken at this University during any other portion of the school year. Laboratory courses cover ten hours a week and will count as half that number of hours towards a degree.

II. A student may not take more than four credit courses, but may attend occasional lectures in such other courses as she may see fit.

III. Credits earned in other colleges of approved standing, when filed with the Registrar, will count towards degrees in this University.

IV. Credits gained through correspondence courses, when duly certified and filed with the Registrar, will count towards degrees.

V. Students may take examinations for advanced standing in any of the courses in the summer session, but notice of such intention should be sent to the Dean of the summer school before June 30. Examinations for advanced standing will take place on July 1.

VI. Credits will also be allowed for successful experience in teaching. Application for such credit must be made to the Dean.

VII. Two years of college work, or one-half of the total credit for the A.B. degree must be earned by courses taken in residence at colleges of approved standing. One year's college work, or one-fourth of the total credit earned, must represent work done in residence at this University.

VIII. Degrees may be taken by the pupils of the summer session under the faculties of Science, Letters or Philosophy by complying with the conditions set forth in the year-book of the University. The following group has been organized by the Department of Education with a view to the special needs of teachers. It will be noted that the courses are arranged in a schedule

of two hours a week throughout the school year. Each of these courses may be covered in two summer sessions.

Course Leading to the Degree of Bachelor of Arts

First Year

Subject:	*hours per week.*
Religion	1
Science and Art of Study, ½ year, Primary Methods, ½ year	2
English	2
Latin or Greek	2
French or German	2
Chemistry, Physics or Biology (with laboratory)	4
Mathematics	2
History	2
	17

Second Year

Religion	1
Philosophy of Education	2
Philosophy	2
English	2
Latin or Greek	2
French or German	2
Drawing (with 2 lectures, 4 hrs. practice)	4
Elective	2
	17

Third Year

Religion	1
Psychology of Education	2
History of Education	2
School Management	2
Sociology	2
Music	2
Electives	6
	17

Fourth Year

Religion	1
General Methods	2
History of Education	2
History of Philosophy	2
General Psychology	2
Ethics (1st Session) / History (2d Session)	2
Electives	6
	17

ADMISSION

Students are not required to pass an entrance examination, but if academic credit be desired the student should consult the Dean and present to him sufficient evidence to entitle her to matriculate as a college student. Registration and matriculation should be attended to as soon as possible after arrival at the University.

LOCATION

Students of the summer school arriving at the Union Station, Washington, should purchase tickets to University Station, on the Baltimore and Ohio Railroad and have their trunks rechecked. The most convenient way to reach the University is by the electric car marked "Brookland" going north on North Capitol Street, one square west of the station. On arriving at the university grounds, the students should go directly to the Registrar's office in McMahon Hall, where they will be assigned to the rooms reserved for them. Students who expect to arrive in Washington later than 6 P. M. should notify the Registrar in advance by letter or by telegram of the time of their arrival so that arrangements may be made to receive them.

EXPENSES

The tuition fee is $25, which entitles the student to enter such courses as she may desire. No student, however, will

be allowed to earn credits in more than four courses. An additional fee of $5 will be charged for materials used in laboratory courses. All tuition fees should be paid to the Registrar at the time of registration. No reduction will be allowed in board or tuition for late entrance or for withdrawal before the end of the session.

ACCOMMODATIONS

Accommodations will be provided on the university grounds for as many Sisters as possible. For board and room a uniform charge of $40 will be made for the six weeks of the summer school. An additional charge of $10 will be made for Sisters who remain for the retreat. No Sisters will be allowed to board in private families; they must reside on the university grounds or in some convent. Special provision, however, may be made for temporary convents in furnished houses in Brookland. Application for accommodations should be made as early as possible. The more desirable rooms will be assigned to those first applying. No Sister should come to the University without previously having ascertained that suitable accommodations have been secured.

UNIVERSITY POST OFFICE

The university post office in McMahon Hall will be open during the summer session. To avoid confusion the address should include the title of the community as well as the Sister's name.

TEXT-BOOKS

Text-books used in the various courses may be obtained at the university book store, but it would be well wherever possible to forward a list of the text-books desired a few weeks before the opening of the summer school so that a sufficient supply may be on hand.

COURSES OF INSTRUCTION

Education

1. THE PHILOSOPHY OF EDUCATION. A discussion of the facts, principles and theories which serve to determine the nature of the educative process and the aims and ideals of Catholic education. The course will be a continuation of that given last year under the title "The Principles of Education," and will complete the work called for in the second year of the Educational group. 9 A. M. daily.—*Thomas Edward Shields.*

2. PRIMARY METHODS. The general rules of method will be illustrated in the work of the first three grades. Special emphasis will be laid on the method of *teaching religion to little children.* 8 A. M. daily.—*Thomas Edward Shields.*

3. CATHOLIC SCHOOL ADMINISTRATION AND MANAGEMENT. Organization of Catholic schools; their relation to ecclesiastical authority; supervision; certification of teachers; standardization; curricula and text-books; details of school construction, equipment and maintenance; classroom management. 8 A. M. daily.—*Patrick J. McCormick.*

4. HISTORY OF EDUCATION. Renaissance and Reformation Period, continued. 9 A. M. daily—*Patrick Joseph McCormick.*

5. METHODS OF TEACHING RELIGION. Historical outline of the subject; Christ's manner of teaching; the principles applied by the Church; recent developments of method. 12 noon daily.—*Edward A. Pace.*

Philosophy

6. GENETIC AND COMPARATIVE PSYCHOLOGY. A survey of the more important theories concerning mental development and the lower forms of consciousness. 10 A. M. daily.—*Edward A. Pace.*

7. PSYCHOLOGY I. A general course, including historical outline, discussion of methods and current theories with special reference to problems bearing on the philosophy of mind.—*Charles A. Dubray.*

8. INTRODUCTION TO PHILOSOPHY. A survey of the field of Philosophy; its divisions, methods and principal problems; the more important philosophical systems. 4 P. M. daily.—*Thomas V. Moore.*

9. HISTORY OF PHILOSOPHY. Ancient Philosophy. Development of philosophic methods, systems and terminologies in the Oriental, Greek and Roman schools; influence on Patristic and Scholastic philosophy. 8 A. M. daily.—*William Turner.*

10. LOGIC I. Analysis of mental processes from the point of view of clearness, consistency and validity; examination of arguments; rules of reasoning; estimation of evidence; logic of the sciences. 10 A. M.—*William Turner.*

11. LOGIC II.* The course in Logic begun last year will be completed. The course is open to all students who took the work at the last summer session or who pass an examination in the matter covered last year. 12 noon daily.—*James J. Fox.*

12. ETHICS. 1. Character and scope of Ethics—various systems of Ethics; criticism of chief erroneous systems. 2. Conduct—human acts and their end; principles regarding responsibility. 3. Morality of human acts—on what it depends. 4. The norm of right conduct—the objective norm; the interpretative norm; the obligatory norm—ultimate, God; immediate consequences. 5. Natural law and its properties—the eternal law. 6. The nature and origin of right—right and duty are correlatives; the nature and origin of society—civil authority. 10 A. M. daily.—*James J. Fox.*

13. SOCIOLOGY. The course in sociology is designed as a general introduction to the science, laying the foundation for intensive study of special problems. During the session of 1912 endeavor will be made to explain the nature and scope of sociology, to analyse social groups, showing their physical and psychical bases, the forms and functions of association, the factors preserving social order and those making for change, and to outline the principal present-day problems and efforts at social reform. As far as possible, the work will be coördinated with the sciences of psychology, ethics and economics. Attention will be directed to the practical bearing of social theory. 5 P. M. daily.—*Francis P. Lyons.*

14. ELEMENTS OF POLITICAL ECONOMY. Examination of the basic facts of economic life. The principles underlying production, consumption and valuation of goods and of services. 4 P. M. daily.—*Frank O'Hara.*

Mathematics

15. ALGEBRA. Selected topics in elementary algebra—factoring, fractions, linear equations and problems, theory of exponents, radicals, quadratics, simultaneous quadratics—with special reference throughout to graphical representation. 10 A. M. daily—*James F. Connor.*

16. ADVANCED ALGEBRA.* Graphs of linear and quadratic expressions; progressions; logarithms; theory of equations; determinants. 10 A. M. daily.—*Aubrey E. Landry.*

17. PLANE GEOMETRY. Review of theorems in Books I and II, followed by a more extended treatment of the later books. Solution of originals will be insisted on throughout the course. 9 A. M. daily.—*Alfred Doolittle.*

18. GEOMETRY.* The first part of this course will be devoted largely to drill in the solution of originals in plane geometry. It is expected that from one-third to one-half of the time will be spent on solid geometry. 11 A. M. daily.—*James F. Connor.*

19. PLANE TRIGONOMETRY. Functions of acute angles; the right triangle; extension of formulae to angles of any magnitude; functions of the sum and difference of two angles, and allied formulae; the oblique triangle. The theory and use of logarithms will be treated in connection with the solution of triangles. 11 A. M. daily.—*Alfred Doolittle.*

20. PLANE ANALYTIC GEOMETRY.* Rectangular and polar coördinates; the straight line and circle; transformation of coördinates; tangents and normals; loci; conic sections. 11 A. M. daily.—*Aubrey E. Landry.*

Science

21. PHYSICS I. Mechanics, Sound, Light. 3 P. M. daily.—*Louis H. Crook.*

22. PHYSICS II.* Heat, Magnetism, Electricity. 5 P. M. daily.—*Louis H. Crook.*

Laboratory work to accompany both courses in Physics will be taken under Louis H. Crook with the assistance of John Joseph Widmayer and John J. Greer. The experiments will familiarize the students with all of the instruments used in the accurate quantitative measurement of the most important magnitudes in the subjects studied. Two hours daily.

23. CHEMISTRY I. Elementary Chemistry. The matter covered will be that usually treated in elementary text-books on chemistry. In the laboratory work McPherson and Henderson's Laboratory Manual will be supplemented and varied by the Instructor's notes. Five lectures a week, one written quiz, and ten hours laboratory. 3 to 6 P. M. daily.—*Ignatius A. Wagner.*

24. CHEMISTRY II.* The heavy metals; procedure of quantitative analysis; three lectures a week with daily written exercises in balancing equations. The laboratory work will deal with practical qualitative analysis. Twelve hours a week. 3 to 6 P. M.—*H. B. Froning.*

25. BIOLOGY I. In this course the student will study in the laboratory type forms ranging among animals from the amoeba to the insects and among plants from the unicellular forms to the mosses. As far as possible such types will be selected as have been found suitable for work in Biology in secondary schools. The lectures will be based upon the laboratory work. The course will consist of one lecture and two laboratory hours per day and is open to students beginning the work in Biology.

26. BIOLOGY II. In this course the number of hours and general plan of the work will be the same as for course I. The types for study will be selected among the animals from the mollusks and the vertebrates and among the plants from the ferns and the seed plants. This course is open to those who completed the course given last year or who have had the equivalent of course I. 3 to 6 P. M., daily.—*J. B. Parker and James A. Geary.*

Languages

27. ENGLISH I. RHETORIC IN THEORY AND PRACTICE. The principles of rhetoric and the forms of discourse; the fundamentals of English Prose Composition; frequent practice in theme writing, illustrating narration, de-

scription, exposition, and argumentation; private criticism and correction. 11 A. M., daily.—*Sarah Devlin.*

28. ENGLISH II. HISTORY OF ENGLISH LITERATURE. STUDY OF SELECTED WORKS. (*a*) Outline History of English Literature from the Seventeenth to the Twentieth Century. (*b*) Study of the following works: (1) Pope: Satires and Epistles. (2) Shelley: Prometheus Unbound. (3) Macaulay: Essay on Addison. 11 A. M., daily.—*Francis J. Hemelt.*

29. ENGLISH III. ADVANCED ENGLISH PROSE COMPOSITION. The Technique of English Style; frequent practice in the writing of the Essay and the Short Story; private criticism and correction. 12, noon, daily.—*Francis J. Hemelt.*

30. ENGLISH IV. HISTORY OF ENGLISH LITERATURE. STUDY OF SELECTED WORKS. (*a*) Outline History of English Literature from the Seventh to the Seventeenth Century. (*b*) Study of the following works: (1) Chaucer: Prologue to the Canterbury Tales. (2) Sidney: Defence of Poesie. (3) Shakespeare: Macbeth. 10 A. M., daily.—*Patrick J. Lennox.*

31. ENGLISH V. HISTORY OF ENGLISH LITERATURE. Intensive study of the Elizabethan and Jacobean Period, with Comparative Literature. 11 A. M., daily.—*Patrick J. Lennox.*

32. ENGLISH VI. HISTORY OF ENGLISH LITERATURE. Intensive study of the Pre-Shakespearean English Drama, with Comparative Literature, and the Technique of the Drama. 12, noon, daily.—*Sigourney W. P. Fay.*

33. LATIN I. For beginners. Pearson's "The Essentials of Latin." 3 P. M. daily.—*James J. O'Connor.*

34. LATIN II. Caesar's Gallic War—Interpretation. Three hours per week. Historical outline of Latin literature, two hours per week. 4 P. M. daily.—*James J. O'Connor.*

35. LATIN III. Cicero's *Orations Against Catiline* or Essay on Old Age. Two hours per week. Versification with applications to Vergil, Ovid, and Horace. One hour per week. Outline of the syntax of the noun. One hour per week. Prose composition based on Bradley's *Arnold's Latin Prose Composition.* One hour per week. 3 P. M. daily.—*Herbert F. Wright.*

36. LATIN IV. Livy's Orations—Analysis and interpretation. 4 P. M. daily.—*Herbert F. Wright.*

37. LATIN V. *Cicero* "Pro LegeManilia": analysis and interpretation. *Latin Composition* based on "Pro Lege Manilia." *Virgil* "Georgics" extracts from II and IV. *Grammar*: Syntax of Nouns and Pronouns. Information on Text-Books and Methods. *History of Latin Literature.* I. General Outline. II. Special study of Principal Writers. 12, noon, daily.—*B. Marcetteau.*

38. GREEK I. For beginners. 8 A. M. daily.—*George W. Hoey.*

39. GREEK II. Advanced; matter will be arranged to meet needs of pupils. 9 A. M. daily.—*George W. Hoey.*

40. GREEK III. Literature. 11 A. M. daily.—*George W. Hoey.*

41. GERMAN I. For beginners. 9 A. M. daily.—*Paul Gleis.*

42. GERMAN II. Advanced course; matter will be arranged to meet students' needs. 10 A. M. daily.—*Paul Gleis.*

43. FRENCH I. French sounds; elements of grammar; drill in verbs; translation of French into English and of English into French. 11 A. M. daily.—*Xavier Teillard.*

44. FRENCH II. Study of Idioms; reading of classical and modern writers; composition; conversation. 12 noon daily.—*Xavier Teillard.*

45. SPANISH LANGUAGE. Orthography and syntax combined; grammar; reading; translations; dialogues and their analysis; selections from Don Quixote with analysis; conversation; instructions for private study. 10 A. M. daily.—*Charles W. Currier.*

46. SPANISH LITERATURE. Origin of Romance languages; the Troubadours and Troveres; dialects of the Spanish peninsula; dawn of Castilian literature; secondary epoch of Spanish poetry with the original meters; the Cid ballads; the Dance of Death and other songs; the miracle plays and the early Spanish drama; romances of Chivalry; history of the 14th and 15th centuries; the romance Juan Boscam, Garcilaso de la Vega; the Italian meter, the sonnet; Diego Hurtado de Mendoza;

history of the 16th century; the great literary triumvirate; Cervantes; prose in the 16th and 17th centuries; Lopez de Vega; Calderon de la Barca; the mystics in prose and poetry; dramatic school of Cervantes; other eminent dramatists; poets of note in both hemispheres; the Araucana; the decline of literature in the 17th and 18th centuries; prose writers in Spain in the 19th century; poetry in the 19th century; changes in language and literature since the 17th century; general review of the history of Spanish literature. 11 A. M. daily.—*Charles W. Currier.*

History

47. CHURCH HISTORY. The modern period of the history of the Church will be considered. Special attention will be paid to the causes and results of such important movements as the Reformation and the French Revolution, the work and influence of the Council of Trent, and the success of the counter-reformation. The problems which confront the teacher in the teaching of Church History will be discussed. 3 P. M. daily.—*Nicholas A. Weber.*

48. GENERAL HISTORY. This course will consider the period extending from 1273 to 1517. It will not be confined to the general presentation of the civil history of the various states, but will devote special attention to the great intellectual movement of the time and state its influence on the eventful history of the subsequent period. Frequent occasion will present itself to discuss the methods of historical instruction. 4 P. M. daily.—*Nicholas A. Weber.*

49. AMERICAN POLITICAL HISTORY. This course includes a brief synopsis of the progress of geographical science from the era of the Phoenicians to the discovery of America. The exploration and settlement of the New World is treated more fully. A careful examination is made of the development of England's North American colonies. An account of the principal events of the era of American independence will complete the course. 11 A. M. daily.—*Charles H. McCarthy.*

50. AMERICAN CONSTITUTIONAL HISTORY. The purpose of these lectures is to enable the student to read with profit the treatises on political science and constitutional law.

In fact, they give a sufficient outline of the elements of both sciences and simplify very much the teaching of civil government. The course will be similar to that given during the summer of 1911. 12 noon daily.—*Charles H. McCarthy.*

Art

51. FREEHAND DRAWING. Drawing of simple geometrical solids and casts from the antique; the representation of form in line, light and shade; the composition of simple masses and linear perspective. 8 A. M. daily.—*Frederick V. Murphy.*

52. DECORATIVE ART. The study of Historic Ornament and the Theory and Use of Color as a medium of expression, supplemented by exercises in out-door sketching. 9 A. M. daily.—*Frederick V. Murphy.*

53. MECHANICAL DRAWING. Use of instruments; line shading; problems in geometrical drawing—orthographic and isometric projection; sketching and lettering. 3 P. M. daily.—*Fred K. Merriman.*

Music

54. MUSIC I. Harmony, counterpoint, musical composition. 8 A. M. daily.—*A. L. Gabert.*

55. MUSIC II. Gregorian Chant—History, theory, practice, accompaniment. 11 A. M. daily.—*A. L. Gabert.*

56. MUSIC III. Normal Course. Elementary Vocal Music. 5 and 7 P. M. daily—July 27 to Aug. 9 (details will be announced later).—*Samuel W. Cole.*

Library Science

57. Study of standard works of reference, bibliography, principal schemes of classification, codes of cataloguing rules, various forms of cataloguing, charging systems, accession methods, book buying, book binding, indexing, library organization. This course will include the following five lectures of general interest, on dates to be announced later:

1. History of Printing.
2. Bibliography.
3. Standard works of reference.
4. Copyright law in the United States, International copyright law.
5. Organization of library.

10 A. M. daily.—*Joseph Schneider.*

SCHEDULE OF COURSES

A. M.			
8	2	Primary Methods	*Shields*
	3	Catholic School Administration	*McCormick*
	9	History of Philosophy	*Turner*
	38	Greek I	*Hoey*
	51	Freehand Drawing	*Murphy*
	54	Music I	*Gabert*
9	1	Philosophy of Education	*Shields*
	4	History of Education	*McCormick*
	17	Geometry I	*Doolittle*
	39	Greek II	*Hoey*
	41	German I	*Gleis*
	52	Decorative Art	*Murphy*
10	6	Genetic Psychology	*Pace*
	10	Logic I	*Turner*
	12	Ethics	*Fox*
	15	Algebra	*Connor*
	16	Advanced Algebra	*Landry*
	30	English IV	*Lennox*
	42	German II	*Gleis*
	45	Spanish I	*Currier*
11	18	Geometry II	*Connor*
	19	Trigonometry	*Doolittle*
	20	Analytic Geometry	*Landry*
	27	English I	*Devlin*
	28	English II	*Hemelt*
	31	English V	*Lennox*
	40	Greek III	*Hoey*
	43	French I	*Teillard*
	46	Spanish II	*Currier*
	49	American Political History	*McCarthy*
	55	Music II	*Gabert*
12	5	Methods of Teaching Religion	*Pace*
	11	Logic II	*Fox*
	29	English III	*Hemelt*
	32	English VI	*Fay*
	37	Latin V	*Marcetteau*
	44	French II	*Teillard*
	50	American Constitutional History	*McCarthy*

P. M.			
3	7	General Psychology	*Dubray*
	21	Physics I	*Crook*
		Physics (Labatory).	
	23	Chemistry I	*Wagner*
	24	Chemistry II	*Froning*
	25	Biology I	*Parker*
		Biology (Laboratory).	
	33	Latin I	*O'Connor*
	35	Latin III	*Wright*
	47	Church History	*Weber*
	53	Mechanical Drawing	*Merriman*
4	8	Introduction to Philosophy	*Moore*
	14	Political Economy	*O'Hara*
		Physics (Labatory).	
		Chemistry (Laboratory).	
		Biology (Laboratory).	
	34	Latin II	*O'Connor*
	36	Latin IV	*Wright*
	48	General History	*Weber*
5	13	Sociology	*Lyons*
	22	Physics II	*Crook*
		Physics (Laboratory).	
		Chemistry (Laboratory).	
	26	Biology II	*Parker*
		Biology (Laboratory).	
	56	Music III	*Cole*
	57	Library Science	*Schneider*

CURRENT EVENTS

IMPORTANT DECISION SUSTAINED

The objections of the Public School Board of Altoona, Penn., to the recent decision of Judge James W. Shull, of Perry County, Penn., in the matter of the attendance of parish school children at the manual training classes of the public schools were dismissed on March 12, by Judge John W. Reed, of Jefferson County, Penn. The opinion of Judge Reed which is of more than local interest and significance is as follows:

This case was heard before Judge Shull of the 41st Judicial District specially presiding. After issues joined, the parties concerned dispensed with trial by jury and submitted the decision of the case to the court under act of April 22, 1874, P. L. 109. Judge Shull filed his findings of fact and conclusions of law Dec. 30, 1911. Subsequently exceptions were filed to these findings (although not submitted for my inspection) by the defendants. The term of office of Judge Shull having expired in the meantime, the exceptions were argued before me.

Counsel have supplemented their oral arguments with exhaustive briefs, and from these the general character of the exceptions filed are plainly indicated. Judge Shull, in his decision of the case has complied with the requirements of the statute by stating separately and distinctly the facts and conclusions of law found by him. To these twenty-seven exceptions have been filed by the defendants. The first, second and two and one-half allege error in the failure of the court to specifically and separately answer each one of the defendants' requests for findings of fact and law. But this is not exacted by the statute. The defendants' requests are practically and substantially answered by the findings of the court and this is all that the law requires. Com. vs. Monongahela Co., 216 Pa., 108. The third to the fourteenth inclusive allege error in the affirmation by the court of certain of the

plaintiffs' requests for findings of facts, and the sixteenth to the eighteenth inclusive allege error in the findings of fact by the court.

From a careful reading of the testimony, I am unable to discover any substantial error in the action of the court complained of by these several exceptions. The facts so far as they are material to a proper disposition of the case are specially found by the court and upon ample and sufficient evidence to sustain them. If the case had been tried before a jury, the evidence would have required the questions of fact involved in these findings, to have been submitted for their determination, and, in the absence of clear and palpable error, their verdict upon them would have been a finality. The same is true of the findings of fact by the court. The fifteenth exception alleges error in the court's statement of the question for determination, but in my opinion it is a fair and accurate statement of the question raised by the pleadings and evidence.

The remaining exceptions challenge the legal conclusions announced by the court. The defendants attack the constitutionality of section 401 of the Act of 1911 known as the school code on various grounds. The attack on the title to this is without merit. The attempt to show that the additional schools provided for by section 401 are not a part of the public school system of the State or that these additional schools are intended to give special privilege to pupils of other schools than the public schools cannot find support anywhere in the act. These additional schools when established are as much a part of the public school system of the commonwealth as are the elementary schools, and like the elementary schools or the high schools are open to every one qualified to attend them. They are to be maintained and conducted as a part of the public school system, and just why the section of the act providing for their establishment is not germane to the subject expressed in the title of the act is beyond my comprehension. No more am I able to see how this section offends against art. 9, sec. 7 of the constitution. It cannot be seriously contended that one is bound to get all his educa-

tion in the public schools. He may get part there and part elsewhere. There is no reason in the contention that a boy who attends a private school or sectarian school which exempts him from attending the public schools may not enter a public manual training school that is open and free to everyone qualified to enter it, or because such privilege is accorded him by this section of the act that it is therefore giving aid or assistance to a private or sectarian school in violation of the fundamental law. It is no more apparent that section 401 of the school code collides with art. 10 sec. 2 of the constitution. The money raised for the support of a manual training school, maintained and conducted as a part of the common school system of the State, is not appropriated to, or used for the support of any sectarian school because some boy is admitted to its privileges who may have qualified for his admission in a sectarian school.

Such manual training school is open and free to everyone qualified for admission, and no inquiry is made as a prerequisite to his admission how or where he acquired his previous training entitling him to its privileges. It seems to me to be too clear for argument that this section of the act does not transgress any of the provisions of the constitution to which reference is made. It is earnestly argued, however, that the manual training school into which this applicant seeks to be admitted is not a manual training school established and maintained under section 401, but is the culmination of the elementary manual training as taught in the elementary public schools, established and maintained under section 1607 of the school code, and it is therefore contended that no one can be admitted to it except one who is enrolled as a pupil in such elementary public school. This, perhaps, is the crux of the case. But the trial judge has found as a fact that the manual training school to which admission is sought is established and maintained as an additional school or department for manual training under section 401, and since the evidence warrants this finding, it must be treated as conclusive on this question. If it be conceded, however, that the school board never formally established a separate and independent manual

training school under section 401, it cannot be contended, under the evidence, that it has not been maintaining and conducting such school. I cannot agree with contention that a manual training school may not be established and maintained under section 401, in the same building where an elementary public school is conducted. This manual training school is maintained and conducted independent of and wholly apart from the elementary public school. It is exclusively under the management and instruction of persons not qualified to teach in the elementary public school and the instruction given in it is not in vital touch with the course of study prescribed for such school. It does not constitute any part of the curriculum of the elementary school and while it is conducted in a room in the same building where the elementary schools established under section 1607 are conducted, it is as separate and distinct from those schools as if it were conducted in a building in some other part of the city. In brief this manual training school has all the earmarks of one established and maintained under section 401, and absolutely none of the elementary schools established under section 1607. If it be admitted that it is the climax of the manual training received in the elementary public school there is no more reason for excluding their applicant from its benefit because he is not matriculated in such elementary school than there would be for excluding him from the public high school because he had not qualified for admission to it in the elementary public schools. In any aspect of the case, I fail to see any error committed by the trial judge in the conclusions reached, or decree entered by him. And now, March 12, 1912, the exceptions filed by the defendants to the opinion and decree of the court are dismissed.

THE ST. LOUIS EDUCATIONAL CONFERENCE

The Department of Superintendence of the National Education Association held its annual meeting at St. Louis, Mo., Feb. 27, 28, and 29. The National Council of Education and the Department of Normal Schools of the National Education

Association held meetings at the same time. Other societies, namely, The National Society for the Study of Education, The Society of College Teachers of Education, The National Committee on Agricultural Education, and the Educational Press of America, also met at the same time and place.

In the Department of Superintendence the papers read and the topics discussed were as follows:

Feb. 27,—Topic: Organization Affecting the Course of Study and Economy of Time. (1) Waste and Efficiency in School Studies,—W. H. Elson, Superintendent of Schools, Cleveland, Ohio. (2) Departmental Teaching in the Elementary Grades,—W. L. Stephens, Superintendent of Schools, Lincoln, Neb. (3) The Child versus Promotion Machinery,—D. E. Philips, President, Board of Education, Denver, Col. (4) Some Adjustments and Changes in the Course of Study and School Organization Suggested by the Needs and Capacities of Children that Vary From the Standards Set for Average Pupils,—D. H. Christensen, Superintendent of Schools, Salt Lake City, Utah. (5) The Junior High School; a New Plan of School Organization,—J. H. Francis, Superintendent of Schools, Los Angeles, Cal.

Topic: The Determining of School Efficiency. (1) The Value of the Educational Commission in Determining the Efficiency of a City School System,—Calvin N. Kendall, Commissioner of Education, Trenton, N. J. (2) The Relation of the Urban Community to its School System,—M. G. Brumbaugh, Superintendent of Schools, Philadelphia, Penn. (3) How May a City Best Determine its Unmet Educational Needs?—W. H. Allen, Director, Bureau of Municipal Research, New York, N. Y. (4) The Principles Underlying Municipal Investigation of City School Systems,—Paul H. Hanus, Professor of Theory and Practice of Education, Harvard University, Cambridge, Mass. (5) Quantitative Tests in Education,—George H. Chatfield, Secretary, Permanent Census Board, New York, N. Y. (6) The Criteria of Judgment in Determining the Relative Efficiency of City School Systems,—W. E. Chancellor, Superintendent of Schools, South Norwalk, Conn.

Addresses: Ideals and Modern Education, by A. Ross Hill, President, University of Missouri, Columbia, Mo.; The Function of the Kindergarten in the American Public School System, by Lucy Wheelock, Wheelock Kindergarten Training School, Boston, Mass.

Feb. 28,—Topic: Problems Relating to Child Welfare. (1) The Duty of Superintendents in the Enforcement of Child Labor Laws,—Owen R. Lovejoy, General Secretary, National Child Labor Committee, New York, N. Y. (2) How Far Shall the Public School System Care for the Feeble minded?—James H. Van Sickle, Superintendent of Schools, Springfield, Mass. (3) Does the City Trade School Successfully Meet the Demand for Vocational Education for the City Child?—Carrol G. Pearse, Superintendent of Schools, Milwaukee, Wis. (4) How Should the School System Contribute to an Intelligent Choice of Vocation on the Part of the Pupil?—George P. Knox, Assistant Superintendent of Schools, St. Louis, Mo. (5) The Education of Girls,—L. D. Harvey, President of Stout Institute, Menomonie, Wis.

Round Table of State and County Superintendents—Topic: Agriculture in the Rural School. (1) The Educative Value of the Study of Agriculture,—Earl Barnes, Lecturer on Educational Topics, Philadelphia, Pa. (2) The Teaching of Agriculture in the Schools: (a) To What Extent Can Agriculture be Taught Below the High School? What the States Have Done in Teaching Agriculture in the Rural Schools,—Philander P. Claxton, United States Commissioner of Education, Washington, D. C. (3) The Next Step in Teaching Agriculture in Rural Schools.

Round Table of Superintendents of Larger Cities,—(1) Types of Special Schools in the Larger American Cities with Special Courses of Training for Special Groups of Children. (2) A Definite Propaganda to Impress upon the American Mind the Necessity of an Expansion of the Field of Education to Provide as Ample Facilities for Education by Work and Education by Play as are Now Provided for Education by Study.

Round Table of Superintendents of Smaller Cities,—(1) Scientific Study of School Work in Arithmetic. (2) The

Unified High School. (3) Utilization of the School Plant. (4) Discussion.

Addresses: America's Most Important Unsolved Educational Problems,—United States Commissioner Claxton. The Schoolhouse as the Civic and Social Center of the Community,—Edward J. Ward, University of Wisconsin, Madison, Wis.

Feb. 29,—Joint Session with the National Council of Education.—Topic: By What Standards or Tests Shall the Efficiency of a School or System of Schools be Measured? Papers: "The Bookman" in His Relation to the Textbook Problem,—Frank A, Fitzpatrick, Manager, American Book Company, Boston, Mass. (2) The Effect on Education and Morals of the Moving Picture Shows,—Joseph R. Fulk, Superintendent of Schools, Seward, Neb. (3) The Standardization of Janitor Service,—Guy Wilson, Superintendent of Schools, Connorsville, Ind. (4) Relative Cost of Education of High and Elementary School Pupils,—Ernest O. Holland, Superintendent of Schools, Louisville, Ky.

In the meetings of the National Council of Education reports were received from the Committee on The Cultural Element and Economy of Time in Education, the Committee on Special High School Preparation of Candidates for Normal Schools, the Committee on Problems Relating to the Health of the School, the Committee on Rural School Education.

Department of Normal Schools. Address on The Attitude of the Normal Schools Towards Education,—W. J. Hawkins, President of State Normal School, Warrensburg, Mo. Papers on the following subjects were read and discussed: (1) The Work of the Normal School in Reorganization of the Elementary School Curriculum,—James V. Sturgis, President of State Normal School, Geneseo, N. Y. (2) The Place of the State Normal School in Agricultural Education,—E. E. Balcomb, Department of Agricultural Education, State Normal and Industrial College, Greensboro, N. C. (3) Standards of Measuring the Efficiency of Normal School Students,—Charles McKenny, President of State Normal School, Milwaukee, Wis. (4) Report of Committee of Eleven on Normal School Statistics.

Society of College Teachers of Education. Papers and discussions were as follows:—(1) What Should be the Difference between Graduate and Undergraduate Work in Education?—Edward F. Buchner, Professor of Education and Philosophy, Johns Hopkins University, Baltimore, Md. (2) The Relation of Normal Schools to Departments and Schools of Education in Universities,—George F. James, Dean of the College of Education, University of Minnesota, Minneapolis, Minn. (3) Undergraduate Degrees in Education in Various Colleges and Universities, and Their Academic and Professional Requirements.—James E. Lough, Professor of Experimental Psychology, University of the City of New York.

NOTABLE GIFTS AND BEQUESTS

The Catholic University of America has lately received the following generous bequests: by the will of the late Mrs. Lucy Wharton Drexel, of Philadelphia, the sum of $10,000; from the estate of the late Mr. James Farrell, of Boston, Mass., the sum of $500. The University has also been made a residuary legatee of Mr. Farrell's estate.

A gift of 600 shares of valuable mining stock has been presented to the Catholic University by the members of the family of the late Mr. Robert A. Johnston, of Milwaukee, Wis. The gift is in memory of Mr. Johnston who was deeply interested in the welfare of the University. The donors are: Mrs. Ellen A. Johnston, of Milwaukee, Wis., and her children, the Rev. Robert S. Johnston, S. J., Mr. Harry Johnston, Mrs. Paul Henry Fretz, and Mr. Walter V. Johnston.

A benefactor who does not care to have his name made known has given $10,000 to the Catholic University for the Gibbons Memorial Hall fund.

Miss Stella Hamilton of Omaha, Nebraska, has donated $5,000 to the Catholic University to establish a theological scholarship for students of the diocese of Omaha.

At the annual meeting of the Alumni of Villanova College held recently in Philadelphia, it was announced that a gift of $100,000 had been received from Mr. Bernard Corr for the

by Very Rev. Martin J. Geraghty, D. D., O. S. A., Provincial of the Augustinian order.

A CATHOLIC LEADER AND EDUCATOR

In the death of Brother Justin which occurred on February 28, at Philadelphia, the Church in America lost one of its best known educators and the community to which he belonged one of its most efficient leaders. Brother Justin, although born in Ireland, spent most of his life in this country. He entered the community of the Brothers of Christian Schools in Montreal, in 1853, and taught in the Brothers' grammar and higher schools in the cities of Montreal, Quebec, Baltimore and Washington. His administrative work began in the Brothers' Academy in Utica, N. Y., six years after leaving the novitiate, and for the remainder of his lengthy career he was entrusted with the highest and most important offices of his community. As a very young religious he was chosen to undertake the organization of Catholic schools for boys in the western part of the United States, and he labored there with conspicuous success especially in the diocese of San Francisco. New York was, however, the scene of his chief labors and the field of his widest influence. As President of Manhattan College and Provincial of the Brothers of that Province he was a prominent figure in the educational and religious activities of the metropolis. An educator of the truest type, his interests centered in his pupils, and the great numbers who came under his direction were affected by him not only during a few years of school or college life, but ever afterward. The magnificient demonstration that attended his funeral in St. Patrick's Cathedral, and the encomia pronounced by the secular and religious press everywhere his name was known, attest the esteem in which he was universally held. As the Rev. Father Chidwick said in the funeral oration when speaking in behalf of the pupils of Brother Justin, "He deserves well of our country and of our Church. He was the heart and head of the four provinces of his order in this country. He commanded armies, he led companies, he fought battles and won victories, and he has received the crown.

His praises will be told from San Francisco to Halifax, and Baltimore. He has fought the good fight. He has kept the faith in all its integrity. When he spoke to us of the Church, what respect, what love did he show! He inspired all of us. Yes, he has preserved the faith, he has taught it to others by the thousands—priests, prelates and laymen. I know of very few men who could teach lessons of Christian doctrine better than Brother Justin. Today, if opportunity offered he could have as distinguished a cortege as any man in the world could bring together, but in this he could not nor would not see his reward. He sought it in the crown of justice from the Heavenly Father whom he served so long and faithfully."

THE NEW BISHOP OF RICHMOND

The Rt. Rev. Denis J. O'Connell, since December, 1908, Auxiliary Bishop of San Francisco, was installed as Bishop of Richmond, Va., on March 19. The ceremony took place in the Cathedral of the Sacred Heart, Richmond, in the presence of His Eminence Cardinal Gibbons, many Archbishops and Bishops, the Governor of the State of Virginia, the Mayor of Richmond and distinguished members of the clergy and the laity. The Solemn Mass was sung by the Rt. Rev. Henry P. Northrop, D. D., Bishop of Charleston, S. C., and the Papal Bulls were read by the Rt. Rev. Monsignor Shahan of the Catholic University of America.

The Alumni of St. Mary's Seminary, Baltimore, of the American College, Rome, and of the Catholic University, Washington, attended in large numbers. There were also present representatives from St. Mary's College, Belmont, N. C., St. Charles' College, Catonsville, Md., St. Mary's Seminary, Baltimore, Niagara University, Duquesne University, Pittsburgh, Georgetown University, and the Catholic University, Washington. The faculty of the Catholic University were attired in academic robes.

In the addresses of Cardinal Gibbons and Bishop Hoban, of Scranton, Pa., and in the sermon of Rev. E. M. Tierney, of Lynchburg, Va., the work of Bishop O'Connell as an educator

was particularly extolled. In reviewing his career as Rector of the American College, Rome, as Rector of the Catholic University, Washington, and as first President of the Catholic Educational Association, the hope was warmly expressed that his apostolic zeal in the cause of Catholic education would continue and would realize abundant fruit in the diocese of Richmond.

PATRICK J. MCCORMICK.

SCHOOL LEGISLATION

The following Bills, passed or proposed prior to February 7 of this year, in Congress and the Legislatures of several states, serve to still further emphasize the growing tendency towards agricultural education which was commented on in the February REVIEW. Space does not permit us to print many of the proposed enactments which have a purely local interest. It will also be noticed that there is a tendency towards the spread of vocational schools. Many will observe with interest the growing recognition of woman's right to be represented in bodies governing educational institutions.

The establishment of teachers' retirement funds is growing in popularity throughout the country. Bill 131, pending in the Senate of New York State, indicates that the socialistic element is active in the educational legislation of that State. Not content with feeding the children in the elementary schools, it is proposed that the State shall establish scholarships for the support of young men in college. The development of normal schools and the attention paid to the professional training of teachers in many parts of the country is a healthy sign.

UNITED STATES CONGRESS*

Bill 252, to establish in the Department of Commerce and Labor a Bureau to be known as the Children's Bureau, passed by a vote of 54 to 20. The Owen Bill 4834, now pending in the Senate, provides for agricultural extension departments and is similar to H. B. 18160, mentioned in the last issue of the REVIEW. The Gallinger Bill 4855, now pending in the Senate, is to amend the code for the District of Columbia relating to institutions of learning. The following are some of the educational bills pending in the House.

18861 (Brantley).—Increasing the appropriations to the

*Cf. Legislative Circulars 4 and 5, Bureau of Education.

State agricultural colleges for the purpose of maintaining departments of highways, drainage, and irrigation.

18956 (Hay).—Army appropriation bill includes $75,000 for the various schools of the army.

18960 (Lamb).—Department of Agriculture appropriation bill includes $1,866,000 for Office of Experiment Stations.

18966 (Lawrence).—Creating a Commission to investigate the practicability and advisability of the establishment of a Pan-American university or a Pan-American bureau of education.

18967 (Lawrence, by request).—To convene an international conference on education to consider the possibility of educational coöperation among the nations.

H. J. Res. 229 (Sharp).—Favoring the establishment of a national vocational school as the most appropriate memorial to Abraham Lincoln, and authorizing the Lincoln Memorial Commission to execute plans for the same.

KENTUCKY

Bills reported favorable in the Senate: Providing for examination of teachers for certificates; empowering Boards of Trustees of graded schools to levy a tax for maintenance; providing for new State Board of Education; to increase the efficiency of County Superintendents and County Boards of Education; giving to teachers in public schools credit for five days' attendance at County Institutes.

Bills passed in the House: To allow women to vote in school elections; to increase per capita appropriation for Kentucky School for the Deaf to $150.

Bills pending in the House: To create a curfew law for cities of the first and second class; to establish in Logan County an agricultural experiment station; appointing three women on Board of Trustees of State University.

MARYLAND

Bill pending in the Senate: To appropriate $50,000 for improvement of State Normal School No. 2.

Bill pending in the House: (36) Extending compulsory education over entire State—maximum age 14—minimum attendance outside Baltimore four consecutive months.

MASSACHUSETTS

In a report to the General Court relating to supervision of educational institutions receiving aid from the Commonwealth, the Board of Education recommended that a resolve be passed directing said Board to make a report to the General Court annually relative to such institutions; that the Board and its agents be authorized and empowered to inspect the educational and other activities of such institutions, and secure from them such reports as it may deem necessary.

MISSISSIPPI.

Bills passed the Senate: (42) To amend an act to establish the Mississippi Normal College; (67) providing for agricultural high schools; (200) making the Governor and Superintendent of Education members of the Board of Trustees of the State higher educational institutions.

Bills reported favorably in Senate: (66) Requiring completion of ten grades of school work for admission to the Industrial Institute and College and the A. and M. College; (182) authorizing State Superintendent to employ architects to prepare suitable plans and specifications for rural school buildings and designs for landscape gardens for same.

Bills pending in Senate: (166) To regulate the employment of children in mills, tanneries and manufacturing establishments; (139) to create separate Board of Trustees for the University of Mississippi, the A. and M. College, and the Industrial Institute and College; (210) providing that elections for the levy of taxes for equipment and maintenance of agricultural high schools shall be held only once in every four years.

Bills passed the House: (124) To limit the number of changes in school text-books; (194) to require ten grades of

school work as entrance requirement to the Industrial Institute and College at Columbus and to the A. and M. College at Starkville; Concurrent Resolution 19, requesting the Governor to designate by proclamation a "good roads and rural school consolidation week" (adopted).

Bill pending in House: (295) To authorize County School Boards to divide their counties into supervisory districts, and to employ District Supervisors for the public schools in certain cases.

NEW JERSEY

Bills pending in Senate: (20) Requiring that a Board of Education consisting of nine members shall be appointed by the Mayor or other chief executive officer in each city, town, township, borough, and school district or municipality other than those whose Boards of Education now consist of less than nine members each; (94) requiring each County Superintendent to devote his entire time to his official duties, making the highest grade teachers' certificate issued in the State a requisite for eligibility to said office, fixing the salary of the office at $3,000 per year; (95) relating to retirement on half pay for teachers, principals and superintendents at the minimum school service of thirty-five years; (96) apportioning to each district $500 for each teacher of special classes for blind, deaf or subnormal children; (116) providing that one or more women shall be on each Board of Education whose members are appointed; (120) providing for limiting class enrollment in public schools to 45 children, forbidding establishment of high schools or high school departments without consent of the State Board of Education.

Pending in Assembly: To extend public school privileges to persons over 20 years of age at the discretion of the District Board of Education; changing Arbor Day from first Friday of May to second Friday of April; requiring local Boards of Health to examine for sanitary purposes each schoolhouse once a year, and to report to the Commissioner of Education; providing free railroad transportation to the Assistant

Commissioners of Education, inspectors of school buildings and school accounts; making it a misdemeanor for persons salaried in school work to contribute to political funds or be interested in any transaction in which the Board of Education is a party.

NEW YORK

Bills pending in Senate: (30) Raising maximum annuity of the public school teachers' retirement fund of greater New York from $1,500 to $1,750; (46) to amend Act of 1911, establishing a College of Forestry at Syracuse University; (107) appropriating $100,000 of $400,000 previously authorized for construction of new buildings at Buffalo State Normal School; (109) to appropriate $50,000 to build and equip a range of glass houses for teaching floriculture at the State College of Agriculture, Cornell University; (118) to appropriate $50,000 for purchase of addition to site of State Normal College; (123) to establish a State Board for improving the condition of the blind; (131) to establish State scholarships for the aid of students in colleges; (132) to extend the term of instruction of State pupils at institutions for the deaf and the blind; (142) to appropriate $700,000 for the establishment of the State Library and for the purchase of furniture and office fixtures for the State Education Building; (275) to establish a State School of Agriculture at Kenka College; (277) conferring upon the Board of Regents the supervision of experiments on living animals.

Bills pending in Assembly: (68) Appropriating $50,000 to establish a State School of Agriculture in the County of Greene; (186) to permit the establishment of an agricultural demonstration farm and winter school in any county of the State as an extention grant of the State College of Agriculture; (222) removing the maximum limit to amount deducted in any one year from salaries of teachers and principals in New York City for retirement fund, also removes the maximum limit of annuity paid such persons on retirement; (223) appropriating $50,000 to build and equip a range of glass houses for teaching floriculture at State College of Agriculture at

Cornell University; (226) appropriating $10,000 to establish a State School of Sanitary Science and Public Health at Cornell University; (240) directing the Adjutant General to formulate and issue books of instruction directing the drilling and schooling in the manual of arms of all boys of 12 years of age or over in the public schools of the State; (281) authorizing County Boards of Supervisors to levy taxes for improvement of agricultural conditions.

RHODE ISLAND

Bill pending in House: To provide for the care of neglected or mistreated minors under 17 years of age.

SOUTH CAROLINA

A Bill to establish an industrial school for boys passed both houses over the Governor's veto.

Bills pending in Senate: To create a State Commission of elementary agricultural education; to provide for physical examination of school children and students in colleges by a physician selected by Boards of Trustees (passed the House).

Bill pending in House: Providing for 51 additional scholarships in the one year agricultural course at Clemson College.

VIRGINIA

Bills pending in the House: Providing removal of any Education Commission to devise stable methods for the maintenance, management, and expansion of the higher educational institutions of the State; (223) providing that under certain circumstances persons on the "retired teachers' list" may be removed therefrom.

Bills pending in the House: Providing removal of any agricultural high school by reason of its being placed in a different Congressional District through redistricting of State; (54) to equalize salaries of male and female teachers in the public schools of Virginia; to repeal Act of 1908, providing a retirement fund for public school teachers; providing school books at cost to public school pupils.

BOOK REVIEWS

The Catholic Encyclopedia: Vol. XI; New Mexico—Philip. The Robert Appleton Company, New York.

The present volume of the Catholic Encyclopedia maintains the same high standard for scholarship and erudition that has characterized the ten preceding issues. The choice of subjects and contributors has been judicious and happy. The more important articles like those on the Pentateuch, Paganism, and the Oxford Movement, have been exhaustively and yet attractively written and will be considered valuable additions to working and reference libraries. Many others will be found of a highly instructive and interesting nature to Catholics generally. The symposium of articles on Catholic Periodical literature ought especially to interest Catholics in this country for the exposition of the strength and influence of the Catholic press here and abroad. We might particularly recommend the article on the press in Germany. The great work of the Catholic papers and periodicals in Germany during the past forty years is there briefly told and reliable information is presented regarding those publications that are at present of real worth and influence among German Catholics. In Germany the number of Catholic periodicals has doubled since 1890, the Catholic dailies of a political nature alone numbering 278. There are 34 educational periodicals but like the newspapers not all of these publications are of the same standing. The writer tells us that "up to the present time the growth of the Catholic press in Germany has been both rapid and steady. As the Catholics in Germany number about 21,000,000, there is room for an increase in the sales of those periodicals, and their circulation will probably grow still larger. On the other hand an increase in the number of organs is less necessary and desirable. The effort should rather be made to overcome the decided disparity between quantity and quality. There are perhaps not more than a dozen Catholic dailies which have a really high value."

Attention might be called to a number of articles in this volume which are of considerable educational value, as for instance, those on Paris, Oxford, Padua, Pavia, and Palermo. They would be incomplete without accounts of their great colleges and universities which originated and developed into famous seats of learning in Catholic medieval times. The same is also true of the article on Valentia, where the first university in Spain was located—a university of a short but most interesting career. There are some special articles which will make a direct appeal to teachers and those interested in educational questions, as that, for instance, on Pestalozzi and Pestalozzianism by Father Schwickerath, S. J.,which, although very brief, will act as a corrective to some appreciations of the great educator now too widely current in the English speaking world. The short account of Father Pachtler's labors in the cause of Catholic education will also be instructive and directive. The scholarly Jesuit was an authority on many phases of medieval education in Germany, and the contributor of the volumes on the Ratio Studiorum in the Monumenta Germaniae Historica. For these special educational articles, and for its value as a source of reference on the larger questions of interest to Catholics, each volume of the Encyclopedia tends to make the work an indispensable accession to a well equipped pedagogical library.

Cloister Chords, Sister M. Fides Shepperson, Chicago, Ainsworth and Company, 1911, pp. 131.

In these days when the work of education has wandered so far from the pathways of religion it is refreshing to pick up a little volume like Cloister Chords, where religious thoughts are frankly kept in the foreground of school activities. The scope and spirit of the book will be readily gleaned from its brief preface, from which we quote the following: "The book begins and ends with the word *immortality;* and throughout the volume there is vibrant the strong current and dominant hope-joyousness connoted by the word *immortality.*" As an aid in the teaching of literature, the Essay on Westminster Abbey will be found unique. The Art Essays, especially if accompanied by

the pictures as described, will prove useful and interesting. The Thomas A'Kempis Essays will serve to make better known both to teachers and pupils that undying cloister voice of the early fifteenth century. The valedictories and the June Thoughts in general ought to prove helpful to the teacher.

Pure Foods, Their Adulteration, Nutritive Value, and Cost, John C. Olsen, A. M., Ph. D., Boston, Ginn and Company, 1911, pp. vll+210.

This very attractive little volume can scarcely fail to produce good results in the classroom and in the homes of our more intelligent classes. In avoiding a voluminous treatment, the author is enabled to bring out prominently important phases of the subject which should be rendered familiar to all of our pupils. In these days when the high cost of living is productive of so much hardship no intelligent man or woman can fail to turn to science for light and aid in dealing with the many problems relative to the proper selection and preparation of foodstuffs. Our school curriculum, it is true, is congested at present and it is hard for the teacher to contemplate with equinimity the introduction of new subjects, nevertheless, it should not be forgotten that it is the function of education to adjust the children of each generation to their environment. It should not be a matter of surprise, therefore, that radical changes in the curriculum should be called for at a time like the present when the social and economic worlds are undergoing such rapid and profound changes. Domestic science must be taught in the school if the children are not to grow up in entire ignorance of many subjects which were well taught in the practical industrial homes of former generations.

PATRICK J. MCCORMICK.

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EDUCATION OF THE LAITY IN THE MIDDLE AGES

The School for Externs

The numerous capitularies of the emperors and bishops and the canons of councils and synods, quoted in the preceding article, give unmistakable evidence that in the first half of the ninth century Church and State mutually endeavored to continue the educational revival begun by Charlemagne. Louis the Pious was earnestly devoted to the cause of learning, and, in spite of the civil wars and generally disturbed state of the Empire during his long reign from 814 to 840, he accomplished much for the better organization of schools. Like his father, Charlemagne, he engaged a distinguished churchman to devise and execute plans for the betterment of educational conditions. He brought to the service of Church and State the indefatigable and energetic St. Benedict of Aniane whose activities in the capacity of a State minister of education affected the whole educational system of the Empire.

Early in Louis' reign the question of educating the young in the cloistral schools assumed a new significance. The monasteries were then the great public schools for the clergy and the laity, and some of them were caring for large numbers of students. The work of educating and rearing so many was a tremendous task and its

demands so pressing that the monastery not infrequently seemed destined to become a school or college rather then the spiritual retreat it was originally intended to be. There were churchmen who realized this, and being zealous for the preservation of the monastic spirit raised their voices against education on such a scale as not being the proper function of the monastery. They believed that it interfered with the quiet necessary in a monastery and with the essential practices incumbent on all in the pursuit of spiritual perfection, and they did not hesitate to ascribe to it any lack of religious fervor or decline of the monastic spirit. In support of their attitude they alleged the famous rule of St. Caesarius of Arles which forbade the religious to receive the children of the nobility or of the poor into the cloister for merely educational purposes. Some even went so far as to disapprove of educating in the cloister the "oblati," viz., those children who were offered to God as candidates for the religious life, maintaining that they could be instructed and prepared for their calling outside the confines of the cloister.

It is not difficult, therefore, to understand how serious and weighty was the opposition which arose against the custom of receiving into the cloister those who had no intention of becoming monks, young clerics, for instance, who were preparing for the secular priesthood and young laymen who would return to their homes upon the completion of their studies. Neither is it difficult to appreciate the further objection which was raised against another feature of the monastic educational system. Although the two classes of students were distinguished one from the other, viz., the "oblati" and those not intending to become monks, all were accustomed to live together in the cloister and to receive the same general training. Those zealous for a better monastic spirit protested against this custom. They pleaded for a train-

ing that would more definitely prepare the young religious for their future careers, insisting that since their ends in life were far different from those of the other students they should be given a more specialized training. The future man of retirement and prayer needed a different atmosphere and different intellectual training from the future prince or statesman.

The Assembly of Aachen held in 817, which has been called the first great meeting of the Benedictine Abbots, acted upon this question very decisively. While unwilling to allow the monasteries to discontinue the work of education they limited and defined the kind of training that could be given within the precincts of the cloister or the inner monastery. They would only permit the school of the "oblati" to be continued there and forbade the maintenance of any other. "Ut scola in monasterio non habeatur nisi eorum qui oblati sunt." [62] This ruling was of the greatest importance for the subsequent education of both the clergy and the laity. With the young novices segregated in a separate school it became possible to devise the more special training that was desired for them, and this promised much for the strengthening of the monastic spirit. By it, however, the monastery for the time ceased to be a public school, and if the ruling had been allowed to remain without permitting of other provisions for public education, the opportunities for higher learning offered to the secular clergy and the laity would have been decidely limited, because, at this time, the episcopal or cathedral schools were affected in a similar way by ecclesiastical legislation.

At the episcopal sees the bishops and the clergy were living in communities which resembled the common life of the monasteries, but which were governed by a rule drawn up for them by St. Chrodegang, bishop of Metz.

[62] Mon. Ger. Hist. Legum II, Capitularia I, 346

The Council of Aachen held in 816,[63] in endeavoring to strengthen the spiritual life of these communities made regulations which directly affected the schools connected with them. By an enactment of this council the pupils were segregated from the other members of the canonicate,[64] and only those could be admitted to the school who were candidates for the canonical life of the cathedral; young men preparing for the parish or rural clergy and the laity were denied admission.[65] It was not long, therefore, before the condition of schools generally was to be feared for. The parish clergy could not be as well instructed in the institutions then open to them as when allowed to attend the larger schools at the cathedrals, and the laity with these institutions and the monasteries closed to them would have only private schools and private tutors at their disposal.

In less than six years, however, these conditions were changed. The bishops assembled at Attigny in 822 publicly regretted their failure to provide sufficient

[63] Date often given as 817. Cfr. Mon. Ger. Hist. Legum III, Concilia II, 413.

[64] "Solerter rectores ecclesiarum vigilare oportet, ut pueri et adolescentes, qui in congregatione sibi commissa nutriuntur vel erudiuntur, ita jugibus ecclesiasticis disciplinis constringantur, ut eorum lasciva aetas et ad peccandum valde proclivis nullum possit repperire locum, quo in peccati facinus proruat. Quapropter in hujuscemodi custodiendis et spiritaliter erudiendis talis a praelatis constituendus est vitae probabilis frater, qui eorum curam summa gerat industria eosque ita artissime constringat, qualiter ecclesiasticis doctrinis imbuti et armis spiritalibus induti et ecclesiae utilitatibus decenter parere et ad gradus eccelsiasticos, quandoque digne possint, promovere. Libuit praeterea ob aedificationem congruam et instructionem negotii, de quo agitur, quandam sanctorum patrum sententiam huic operi inserere, quae ita se habet: Prona est omnis aetas ab adolescentia in malum, nihil incertius quam vita adolescentium. Ob hoc constituendum oportuit, ut, si quis in clero puer est aut adolescentes existunt, omnes in uno conclavi atrii commorentur, ut lubricae aetatis annos non in luxoria, sed in disciplinis, ecclesiasticis agant, deputati probatissimo seniori, quem et magistrum doctrinae et testem vitae habeant, et caetera. His ita premissis oportet, ut probatissimo seniori pueri ad custodiendum, licet ab alio erudiantur, deputentur. Frater vero, cui haec cura committitur, si eorum curam parvipenderit et aliud quam oportet docuerit, aut eis in aliquo cujuslibet laesionis maculam ingesserit, severissime correptus ab officio amoveatur et fratri alio id commitatur, qui eos et innocentis vitae exemplis informet et ad opus bonum peragendum excitet." Mon. Ger. Hist. Legum III, Concilia II, 413.

[65] Specht, Gesci, hichte des Unterrichtswesens in Deutschland, 35 ff. Stuttgart, 1885.

educational facilities for those who desired to enter upon the ecclesiastical state, and pledged themselves to renewed efforts in behalf of schools. "Scolas autem, de quibus hactenus minus studiosi fuimus quam debueramus, omnino studiosissimi emendare cupimus." They decided that, for the benefit of those who desired to pursue higher studies and yet did not care to become monks or to enter the canonical life of the cathedrals, facilities should be provided in every episcopal see for their education; and, where the dioceses were too extensive or the pupils too numerous to congregate in one place, that schools should be established in two or more places; furthermore, that parents, those responsible for the students, and the lords, should bear the expenses of their support so that none ambitious for learning, or desirous of entering the service of the Church, would be prevented by poverty.[66]

The emperor supported this legislation and in his later admonitions to the bishops reminded them of the pledges

[66] "Dei omnipotentis inspiratione vestro piissimo studio ammoniti vestroque saluberrimo exemplo provocati confitemur nos in pluribus locis, quam modo aut ratio aut possibilitas enumerare permittat, tam in vita quamque doctrina et ministerio negligentes extitisse. Quamobrem, sicut hactenus in his nos negligentes fuisse non denegamus, ita abhinc Domino opitulante, data nobis a vestra benignitate congruenti facultate vel libertate, diligentiorem curam in his omnibus pro captu intelligentiae nostrae nos velle adhibere profitemur.

II. "Quid vero liquido constat, quod salus populi maxime in doctrina et praedictatione consistat, et praedicatio eadem impleri ita ut oportet non potest nisi a doctis, necesse est, ut ordo talis in singulis sedibus inveniatur, per quem et presens emendatio et futura utilitas sanctae ecclesiae preparetur. Qualiter autem hoc fieri debeat et possit, in sequenti capitulo demonstrabitur.

III. "Scolas itaque, de quibus hactenus minus studiosi fuimus quam debueramus, omnino studiosissimi emendare cupimus, qualiter omnis homo sive majoris sive minoris aetatis, qui ad hoc nutritur, ut in aliquo gradu in ecclesia promoveatur, locum denominatum et magistrum congruum habeat. Parentes tamen vel domini singulorum de victu vel substantia corporali, unde subsistant, providere studeant, qualiter ita solatium habeant, ut propter rerum inopiam a doctrinae studio non recedant. Si vero necessitas fuerit propter amplitudinem parroechiae, eo quod in uno loco colligi non possunt, propter administrationem, quam eis procuratores eorum providere debent, fiat locis duobus aut tribus vel prout necessitas et ratio dictaverit." Mon. Ger. Hist. Legum II, Concilia I, 357.

made at Attigny in 822.[67] In consequence we record from his time the formal establishment of the schools for externs at the episcopal sees and the larger monasteries—schools which were open to all but especially to those aspiring to the priesthood. A good example of the school for externs in connection with an episcopal see is that of Rheims. According to Flodoardus, the historian of the see, when Archbishop Fulk, the successor of Hincmar, was elevated to office he took special care to restore the two schools, the inner and the outer, to their former prestige.[68] The plan of the monastery of St. Gall, designed under Abbot Gospert (816-37), shows the outer and inner schools as they existed there and most probably in the other larger monasteries. The "Schola Interior" is inside the cloister, east of the church, and the "Schola Exterior" is outside the cloister, between the abbot's house and the guest hall.[69] In 937 after a fire in the monastery the monks threatened to close the school for externs because they believed that the students of that school were responsible for it.

In the ninth century the schools for interns and externs were numerous and well attended. Some cities like Orleans had both the episcopal and the monastic schools and parents and guardians could send the young to either institution. By entering them the students took no irrevocable pledges to become monks or canons.

[67] "Scolae sane ad filios et ministros ecclesiae instruendos vel edocendos sicut nobis praeterito tempore ad Attiniacum promisistis et vobis iniunximus in congruis locis, ubi necdum perfectum est, ad multorum utilitatem et profectum a vobis ordinari non negligantur." Admonitio ad omnes regni ordines. Mon. Ger. Hist. Legum II, Capitularia I, 304. Anno 825.

[68] "Prefatis denique presul honorabilis Folco, sollicitus circa Dei cultum et ordinem ecclesiasticum, amore quoque sapientiae fervens, duas scolas Remis, canonicorum scilicet loci atque ruralium clericorum, jam pene delapsas, restituit, et evocato Remigio Autisiodorense magistro, liberalium artium studiis adolescentes clericos exerceri fecit; ipseque cum eis lectioni ac meditationi sapientiae operam dedit. Sed et Hucbaldum Sancti Amandi monachum, virum quoque disciplinis sophicis nobiliter eruditum, accersivit et ecclesiam Remensem praeclaris illustravit doctrinis." Mon. Ger. Hist. Scriptores XIII. Hist. Remen. IV, 9.

[69] Keller, Bauriss des Klosters St. Gallen, 23 ff. Zürich, 1844. Specht, 37.

Many of them became tonsured clerics at an early age, but they were free to elect later, when they had attained their majority, between the clerical and the married state. The leaving of the inner to enter the outer school, or to return to the world, was therefore possible to all. That the laity of all classes attended these schools, especially those attached to the larger monasteries, is attested by the foundations for the benefit of the poor and the regulations affecting the wealthier children.

In a former article we have noted the attitude of the diocesan and the monastic authorities towards gratuitous education. The munificence of the bishops and the abbots continued throughout this later period and was only checked when ecclesiastical institutions were destroyed by the invasions of foreigners and the spoliations of unscrupulous princes. The wealthier members of the laity were then called upon to share the heavy burden of maintaining the schools. While instruction continued to be gratuitous, board and clothing could not be given freely. All who could pay for the latter were expected to do so, and both parents and scholars were generous to the monasteries and the teachers. Many rich foundations were established by the nobility during the school days of their sons and daughters. Lanfranc, it is said, received in presents from his students enough to relieve an impoverished community and to erect the first buildings of the monastery of Bec.

In the ninth and tenth centuries, despite the heavy losses caused by war and spoliation, schools multiplied in the more populous centers of the Empire, and the number of students increased. Leon Maitre in his review of educational conditions in the ninth century refers [70] to the more famous schools at the episcopal sees of Orleans, Rheims, Soissons, Amiens, Metz, Verdun, and Liège, also to notable schools at the monasteries of

[70] Maitre, Les Ecoles Episcopales et Monastiques, 48. Paris, 1866.

Tours, St. Alban near Mainz, Seligenstadt, Hirschau, St. Gall, Reichenau, to which the sons of princes resorted to learn how to govern their domains, St. Germain d'Auxerre, where a son of Charles the Bald studied under the renowned Heiric, St. Germain-des-Prés and St. Denis at Paris, St. Benedict on the Loire, and St. Liffard in the diocese of Orleans, Corbie, and New Corbie in Saxony, St. Riquier, St. Martin at Metz, St. Bertin in the diocese of Cambrai, and St. Benedict of Aniane in the diocese of Montpellier.

We know what fame the monastery of Fulda in Germany had attained under the direction of Rhabanus Maurus. Alcuin's pupil in the monastery of Tours had the distinction of being the most noted teacher of his time, and it has been well said that "to signal ability as a teacher and merit as a writer Rhabanus added no small achievements as a founder. At the time of his election as abbot, no less than sixteen monasteries and nunneries, either founded by former abbots or affiliated at their own desire, already looked up to Fulda as their parent house. To these Rhabanus added six more,—those at Corvey, Solenhofen, Celle, Hersfeld, Petersberg, and Hirschau; we may accordingly reckon twenty-two societies wherein his authority would be regarded as law, and his teaching be faithfully preserved."[71] The monastery too of St. Benedict on the Loire deserves special attention for the fame it achieved and the great numbers of its pupils. Like Fulda it placed only men of deep piety and learning at the head of the schools, and it is recorded that in the last half of the tenth century 5,000 students lived there.

In England an educational revival was attempted in the ninth century under Alfred the Great. (849-900) A new spirit entered into the monastic schools as a result of the reforms he encouraged. He brought the scholars

[71] Mullinger, Schools of Charles the Great, 151.

Grimbald of St. Bertin of Rheims, and John of Corbie, from the Continent to raise the standards of the schools. In the next century St. Dunstan (924-88) appeared as a veritable champion of religion and education. As abbot of Glastonbury, bishop of Worcester, London, and Canterbury, he looked especially to the condition of the schools. Historians speak of his habit of visiting and teaching the boys in the cathedral school at Canterbury and of the favor in which he was held by them. He was so much beloved that after his death he became the patron saint of English school-boys, and his protection was invoked against harsh and cruel teachers. A detail of his life which is of rare importance in the history of education was his devotion to the manual arts. Instructed in them by Irish monks when a youth at Glastonbury, he was throughout life an artistic and enthusiastic craftsman in metal, wood, and ivory. The ecclesiastical canons of his time place injunctions on the parish clergy to teach the boys of their parishes some of the manual arts, and it does not seem improbable that they were the result of his interest in the teaching and the practice of the crafts. The following were passed during King Edgar's reign: "And that every priest do moreover teach manual arts with diligence." "And that the priest diligently instruct Youth, and dispose them to trades that they may have a support to the Church." [72]

The Christians in Spain being at this time under the yoke of the Arab, their schools suffered by the vicissitudes

[72] Johnson, John. Collection of the Ecclesiastical Canons, etc., of the Church of England, I, Canons of 960, Nos. 11 and 51. London, 1720. *Canones editi sub Edgaro Rege, et ad leges suas pertinentes. (Ut in veterrimo manuscripto codice Sanonico Collegii Corporis Christi Cantabrigiae reperiuntur . . .)* Canon 11. "Docemus etiam, ut sacerdos quilibet ad augendam scientiam opificum discat diligenter." (Hardouin, Acta Con. VI, 660.) "Docemus etiam, ut quilibet sacerdos augendae scientiae causa diligenter discat opificium." (Mansi, Con. Coll. XVIIA, 513.) Canon 51. "Docemus etiam, ut sacerdotes sedulo erudiunt juventutem, et ad artificia ediscenda eos pertrahant, futuros utpote in rem ecclesiae." (Hardouin VI, 663.) "Docemus etiam, ut sacerdotes juventutem sedulo doceant, et ad opificia trahant, ut ecclesiae auxilium (inde) habeant." Mansi XVIIA, 517.) Anderson, L. F. "Industrial Education during the Middle Ages," in *Education*, February, 1912.

of war and persecution. In Italy, however, despite the Saracen invasion, we can note the existence of the monastic, episcopal, parish and private schools. Lothaire I in his decree of 823 deplored the condition of learning in Northern Italy and endeavored to reorganize education by instituting schools at nine important places,—Pavia, Ivrea, Turin, Cremona, Florence, Fermo, Verona, Vicenza, and Friuli. The head of the school of Pavia was Dungall, an Irishman.[73]

PATRICK J. MCCORMICK.

[73] Mon. Ger. Hist. Legum II, Capitularia I, 327. Sandys, History of Classical Scholarship I, 462. Cambridge, 1906.

THE GREGORIAN WORK OF SOLESMES

(CONTINUED)

II

The integral revival of Gregorian chant included a double restoration, the melodic, and the rhythmical. In fact, the leaders of the work had:1° to recover, by way of archaeological processes, the primitive melodies, with their strict number of notes, their exact intervals, their proper grouping, and to publish them in accurate and intelligible writing;2° to find again the original and traditional rules of interpretation, to make them good, and to secure their acceptation by the musical world.

Of course, the two operations had to go along on parallel lines, at least to some extent. However, owing to peculiar circumstances, the battles of the first twenty years were fought chiefly along the melodic line. The daily practice was naturally bound to bring about many rhythmical discussions; but they were almost pacific, as the novelty of the edited books absorbed a great part of the public attention, and the army of underling practitioners were little fitted for dogmatic discussions about matters so abstract as musical rhythm. In truth, the rhythmical battle was not doomed to become acute before the beginning of the 20th century, when Dom Mocquereau, in the 7th volume of "La Paléographie Musicale", circumscribed the liberties of oratorical singing, indicated some consequences to be drawn out from the principles of rhythm congenial to the Gregorian repertory, and made known the secrets of the universally admired Solesmian rendering. But melody had to fight for life from the very beginning, as we shall see immediately.

The deep and widespread interest aroused by Dom

Pothier's first book provoked a congress of scientists that was held at Arezzo, in September 1882. This congress expressed six wishes, the first of which was "that henceforth the plain chant books used in churches should be, as much as possible, made conformable to the ancient tradition of Gregorian chant"; the other wishes were a practical development of the first one. Those wishes were humbly directed to Pope Leo XIII, and his decision begged for. The decision came with the Decree "Romanorum Pontificum", issued by the Congregation of Rites, on April 26, 1883: it was therein stated that "the wishes, taken as they were worded, could not be accepted or approved". In fact, Pope Pius IX had previously adopted as official the so-called Medicea Edition, and the Congregation of Rites had accordingly given the publishing firm of Pustet a privilege of monopoly bound to last up to the end of December 1900, and, of course, Rome had to stand for the "status quo".

However, in the matter of pure erudition, full liberty was left to scientists to inquire about origins and primitive forms of sacred songs. Limited as was their position, it was taken advantage of, and, in the same year 1883, Dom Pothier published his "Liber Gradualis", for the use of the Benedictine Congregation in France. This new book, which afforded Gregorianists a splendid field of activity, was enthusiastically welcomed.

But there were opponents, and the opponents felt in a quite different way. A page written three years ago by Dom Mocquereau in the preface to the 10th volume of "La Paléographie Musicale", will throw a strong light on the circumstances.

"Twenty-five years ago", he says, "when Dom Pothier published his 'Liber Gradualis', the partisans of the official Ratisbon edition manifested an intense irritation: they had so much interest in fostering the belief that their cropped and mutilated edition contained the genuine and authentic chant of Saint Gregory.

"The true Gregorian melody, nearly restored in its primitive purity by Dom Pothier, inflicted upon them a categorical proof to the contrary. Henceforward Solesmes was the enemy, and nothing was spared in order to destroy its work, and misrepresent the monks and friends of this monastery as disloyal sons in revolt against the authority of the Holy See.

"The adversaries of the melodic tradition at first asserted that the Solesmes edition of 1883 could not contain St. Gregory's chant, as this chant had been lost long ago, and could not be found again. In so speaking, they forgot that they had boasted of possessing the same in their own edition.

"An answer was wanted; and, at this very moment, the only efficient answer was the publication of the documents, the old manuscripts. And the creation of 'La Paléographie Musicale' was decided.

"The first volume reproduced the Antiphonale Missarum, no 339 from the library of Saint Gall. A comparison between this manuscript and the Solesmes Liber Gradualis showed that the latter contained the true melodies of the Roman Church.

"So striking a proof it would seem should convince the most obstinate adversaries. It did not. The adversaries of the melodic tradition pretended that one single manuscript was no proof, that the manuscripts spread all over the world were not in agreement with one another, and that, owing to those divergencies, the restoration of the genuine Gregorian chant was impossible.

"An assertion without the slightest foundation. But how could we publish the hundreds of codices scattered among the libraries of all countries?

"Finally a piece, the Gradual 'Justus ut palma', was chosen and reproduced after 219 antiphonaries of various origins, from the 9th to the 17th centuries. All the Churches, in Italy, Switzerland, Germany, France, Bel-

gum, England, Spain, were called upon to give evidence in this inquiry; and all of them bore testimony in favour of the melodic tradition, by pouring out into our collection the same melody, always the same, the one of the Solesmes Liber Gradualis.

"The proof was established. Then the adversaries took refuge behind the great name of Palestrina: Palestrina author of the Medicea version, author of the Ratisbon edition! what an argument! But Monsignor Carlo Respighi and the Rev. Dom Raphael Molitor were quick in driving away this phantasmagoria.

"And the cause was gained".

The foregoing quotation leads us as far as 1899. Let us come back, and pick up a few more details along the preceding years. When it came out, Dom Pothier sent a copy of his Liber Gradualis to Pope Leo XIII, who favoured the author with a Brief of praise, dated March 8, 1884. This Brief being misinterpreted by many Gregorianists as a practical cancelling of the Decree "Romanorum Pontificum", Leo XIII, on May 3, 1884, sent Dom Pothier another Brief stating that the Solesmes Liber Gradualis had been praised as a work of erudition, but not recognized at all as fitted for liturgical use. Nevertheless the Gregorian cause kept on gaining ground and increasing in popularity. In 1893, an incident occurred between the Vatican and the French government concerning the Ratisbon monopoly, and, for the sake of peace, Rome gave the French ambassador some assurances, which, combined with the manifest progress of the Gregorian movement, seemed to impair the position of the Medicea edition. In order to restore everything in its proper place, the Congregation of Rites published the Decree "Quod Sanctus Augustinus", on July 7, 1894, once more vindicating the rights of the official plain chant. This did not prevent the Benedictines of Solesmes from publishing their new and improved edition of 1895,

or their followers from adopting and practising it in many places. Do not be afraid: the Decree "Quod Sanctus Augustinus" will be the last official attempt of Rome in favour of the old ways. And the Benedictine edition of 1895 will become, some years later, the standard of the restoration directed by Pope Pius X.

Anyhow, the period running from 1880 to 1900 was for Solesmes a very critical one. How could the Benedictines keep on in their line of action without being condemned or silenced? Well, they were prudent and patient, and the Catholic Church is wise. No doubt, the broad-minded Pope Leo XIII, although officially bound to stand for the official edition, was, *in petto,* and from an early date, won over to Solesmes, as were many influential personages in his entourage.

Finally, the privilege of the Medicea edition expired in December 1900, and was not renewed. And, on May 17, 1901, Leo XIII sent the Rt. Rev. Dom Paul Delatte, Abbot of Solesmes, the famous Brief "Nos quidem", freely, at last, and proudly praising the Gregorian work of Solesmes. And, when Pius X succeeded Leo XIII, one of his first preoccupations was to give us a code of sound regulations for religious music, and to decree the true Gregorian restoration, and to herald the archæological principle. This seemed to be the triumph of Solesmes. Indeed, it was. But the carrying out of the papal ordinance was bound to be for our Benedictines an occasion of many a new trial: again they had to fight, and still they have to fight, and the end is not yet.

In the first number of "Church Music", December 1905, there appeared, signed by the Rev. Norman Holly, a very suggestive page, painful to most of those who have taken a sincere interest in the Gregorian evolution of the last thirty-two years. It runs as follows:

"Moved now by the apparent ripeness of the times, quite as much as by the desire of giving forth a more

perfect result of their labours than had hitherto been possible, the monks of Solesmes resolved to approach the Holy Father, with a view to procuring the official sanction for their proposed musical text. The Abbot of Solesmes, the Rt. Rev. Paul Delatte, honored as he had been in 1901 by the Brief of Leo XIII, 'Nos quidem', had no difficulty in persuading the Holy Father to publish from the Vatican press a typical edition of the liturgical chant, and to entrust the redaction of the text to the monks of that monastery. Accordingly, a second 'Motu Proprio' was published by the Holy Father, dated April 25, 1904, appointing the commission for the Vatican edition of liturgical books, consisting, as to the musical part, of some twenty members and consultors, with Dom Pothier as president. Dom André Mocquereau and a few other monks of Solesmes were made redactors of the musical text, with the obligation of submitting their work to the Commission in Rome.....

"The general impression was that the Commission, having perfect confidence in the redactors, would pass quickly upon the text submitted to them, and give the Gradual and Vesperal for publication before the summer. The surprise of the public was therefore very great when, on the 27th of June, there appeared in the *Giornale di Roma* newspaper a letter, dated June 24th, purporting to have been sent by the Cardinal Secretary of State to Dom Pothier, directing the latter to undertake himself the delicate task of preparing the text of the forthcoming Vatican edition, and to base his work upon the Solesmes edition of 1895. This action of the Holy See virtually took the redaction of the text out of the hands of the monks of Solesmes. Thereupon those gentlemen quietly retired, declining henceforth to work under the auspices of the Commission. These events brought on a crisis in the monastic Congregation of France, of which the Abbot of Saint-Wandrille, Dom Pothier, is a member. And so

acute was the crisis that Dom Delatte, the Abbot President, thought it well to resign. This resignation was twice refused by the Holy Father; but upon its being presented for the third time, His Holiness reluctantly accepted it".

On a point of detail in this quotation, Fr. Holly was misinformed. The monks of Solesmes never asked for a Vatican edition. And in his address to the Congress of Rome, in 1904, Dom Mocquereau claimed the necessity of fifty years more of work for a definitive edition of Gregorian chant. But, indeed, when the immediate publication of a Vatican edition was decided the monks of Solesmes took steps for their appointment as redactors.

Moreover, it must be recalled that, after his resignation, Dom Delatte was unanimously re-elected by his monks of the Congregation of France.

Now, what does Fr. Holly's page mean? Well it means that Dom Pothier was no more with Solesmes, as he had left this monastery in 1893, and had been appointed Abbot of Saint-Wandrille in July 1898. It means that Solesmes, and Dom Mocquereau, and their followers, were already called by some people the "Neo-Solesmes". It means that, at that time, Dom Mocquereau had already edited eight volumes of his "Paléographie Musicale", and his authority had become more or less troublesome. It means that Gregorianists are a part of humanity, and humanity likes to fight. Above all, it means that the acute phase of the rhythmical restoration, which we have carefully distinguished from the melodic one, had already taken place: how many decades more it will last, nobody knows.

In fact, to adopt as a standard the edition of 1895 was, at least apparently, to slight the edition of 1903, elaborated by Dom Mocquereau and his collaborators in Solesmes. This last edition was manifestly better, so much better that, in *seventeen hundred* passages of the Gradual, the Vatican edition disagrees with that of 1895

and agrees with that of 1903. The opponents of Dom Mocquereau could say, and some did say, that they took those passages from the manuscripts: no doubt, they did; but, no doubt, Dom Mocquereau did the same at an earlier date; and, no doubt, nobody had known how to do the same in 1895.

Anyhow, 1895 was adopted, and 1903 overlooked. Why?

Because, besides the melodic ameliorations, the 1903 edition afforded a very remarkable system of rhythmical improvements, by way of more accurate notation, and also of rhythmical signs reducing, as was already said, the liberties of free rhythm to the normally due proportions, thus making ten times easier the work of choirmasters and choristers, at least in so far as unity is concerned. This rhythmical system had been copiously explained by Dom Mocquereau in the 7th volume of "La Paléographie Musicale"; and it really was nothing else but the Solesmes system of old and new times, the only consistent and logical Solesmes system. But a small minority of active and audacious Gregorianists were not quite ready for its acceptation; and the same men who had been, for years and years, subjugated by the magic rendering of the Solesmes choir, vigorously protested when at last its secrets were given out.

A notable feature of Dom Mocquereau's rhythmical system is the freedom of the tonic accent, that is to say, its liability to take place at the up-beat as well as at the down-beat, without losing its character. As the modern common practice is quite different, the system had to face objections from modern common practitioners. However, history and philology are on Dom Mocquereau's side. In fact, with the ancient Greeks, the tonic accent was a mere melodic phenomenon, a simple rise of the voice, without any mixture of strength or length. From Cicero's time, in spite of the resistance of scientists, the tonic accent had a tendency to associate intensity or strength with acuity; and, indeed, at the time when the

Gregorian melodies were composed, it had become intensive or strong, but without any intended mixture of length. At last, when the romance languages came into existence, the tonic accent acquired a tendency to become quantitative or long. Then, the Renaissance did its best to enforce the imposition on the tonic accent of a triple character: acuity, intensity, and quantity. And, when our modern music systematically became metric, the law prevailed of always putting the tonic accent at the down-beats. This is a fact of merely mechanical logic, many times contradicted by a logic of superior essence; but it is a fact. Accordingly, even when we have to deal, in English, with an accented and *short* syllable, we are forbidden to put it at the up-beat or its equivalent, and consequently the down-beat will receive it; but, as the syllable is short, and to give it the full length of a beat would be inelegant or unusual, we shall shorten it by writing the next syllable on the second half, or second third, or even second fourth, of the aforesaid beat, thus producing a case of syncopation as often as the text requires it. But the syncopation essentially is an exceptional element of pathetic expression; and, by our practice, we make it a usual and common one: which is a sin against rhythm. The rag time is wrong chiefly from the fact of transforming the same exception into a principle, and, to some extent, it may be looked at as an offspring of our misrepresentations of the tonic accent.

Dom Mocquereau is wiser: always in touch with "the sources", he knows how to keep everything in its proper place.

Practically, we are bound either to abandon any idea of complete Gregorian restoration, or to accept and practise the Gregorian repertory as it is, well persuaded that a system that was in common and daily use, to say the least, from Saint Gregory's time to the Renaissance was a consistent and logical one. And, in truth, it is accepted;

but some people try to find accommodations between old and modern ways; and this impairs the efficiency of a rational teaching. Dom Pothier did not experience to the utmost the bitterness of contradiction on such points, as he always strove to keep his explanations along the oratorical line, without courting too much precision. But Dom Mocquereau was plain and formal, and drew out the last consequences from the commonly accepted principles: accordingly he had, and still has, to face a set of bold opponents.

Nevertheless, as the true interest lay not in being put on a pedestal, but in helping the common work, the Benedictines of Solesmes tried to keep their precious rhythmical indications at our disposal. Therefore, when the Vatican Kyriale and Gradual came out, the Solesmes publisher, Desclée, printed two sets of books: the plain Vatican edition, and the same edition with addition of the rhythmical signs of Solesmes. The second set was so successful that it was said to be sold in the proportion of nine copies against each copy of the first one. But, as the other publishers had no Solesmes to back them, they were unable to issue their own Vatican edition with rhythmical signs, and their business was thereby impaired; and their discontent became a weapon in the hands of the adversaries of Solesmes.

Truly, it is sad to realise that any noble enterprise like the Gregorian restoration, when taking place in this world of ours, is doomed forever to be a compound of authority, science, ambition, and business. Authority and science, if practically trusted, would go along hand in hand, and do their work quickly and efficiently. But they are so many times checked by the vanity of some people and the cupidity of others! And that makes their work slow, and keeps the public improvement in the ways of uncertainty for indefinite periods.

Anyway, on January 25, 1911, the Congregation of Rites issued a Decree about the so-called "rhythmical signs". They were declared "precariously tolerated", and only for the books already provided with those signs, to wit, the Gradual and Office of the Dead; and it was forbidden to add them to the books that were yet to come out, like the Antiphonary, Propers of dioceses, etc.

This decision was taken "attentis rerum adjunctis", and such a clause keeps the Congregation's hands free for the future. Moreover, the same decision may easily be misinterpreted as it does not mention the books written in musical modern notation: for, each one of our modern notation books is, more or less, a rhythmical one; and every publisher issued such books of his own; and to exclude them would be to preclude the two-thirds of humanity from any participation in Gregorian singing. The friends of Solesmes, who are legion, have already made up their minds for the use of a modern notation Vesperal, rather than lose the benefit of the rhythmical indications; and, as every publisher will have some book of the same kind, there will be no protestation against the position; but, as every publisher will likely have his own interpretation, we shall have as many modes as publishers, and no unity whatever. Really, it would not be so troublesome to have the rhythmical directions of Solesmes sanctioned and secured for uniform use everywhere. After years of experience, this practical conclusion will become evident.

But, for the present, we cannot conceal that the Decree of January 25, 1911, was a new trial for the monks of Solesmes, and an occasion of triumph for their adversaries. One of them, a Canon and choirmaster in France, cried out victory in a long aggressive and sarcastic article that was published by the "Semaine Religieuse" of his diocese. Of course, in the camp opposed to Solesmes, such musical Reviews as preserve some dignity did not

chime in with the Canon; but they charitably informed their readers that such an article had been published in such a periodical, and was worth reading...

However, the triumphal noise of the adversaries was, after a short while, deadened by some official "Declarations" that will be related presently.

Meanwhile, and in spite of all, the Benedictines kept on in their love for Rome, as Rome did in its love for the Benedictines. The position, at least partly, still was what it had already been for some thirty years. And we really do not know which we have to admire more, either the trust of Rome in the Benedictines, or the trust of the Benedictines in Rome. Anyway, the Benedictines are, on one hand, wonderful workers, who won the admiration of scientists, and, on the other hand, wonderful christians, who many times gave the world the most beautiful examples of humility and resignation.

ABEL L. GABERT.

(TO BE CONTINUED)

BROTHER JUSTIN

When the telegraph clicked off on Wednesday, February, 28: "Brother Justin died this morning," a President of one of the great institutions which Justin founded, remarked, with tears in his eyes: "Our great Leader is gone. He was a great worker: he filled the whole United States with his work, he filled Ireland and England with his work, and he filled parts of France with his work. Our great Leader is gone."

The President knew whereof he spoke, and a review of Brother Justin's labors will inspire his followers to courageously live the "life in death" philosophy which Justin's Master pronounced at the foundation of Christianity: "Unless the grain of seed which falls to the ground die, itself remaineth alone. But if it die it shall bring forth fruit an hundredfold." This philosophy Justin knew, accepted and lived to his eternal glory.

Brother Justin (Stephen McMahon) was born in County Mayo, Ireland, August 4, 1833, and emigrated to the United States at a very early age. After having "worked his way" through school in New York he entered the Christian Brothers' Novitiate at Montreal in his twentieth year. In 1854 he left the Novitiate. For a number of years he taught in the schools of Montreal and Quebec and Baltimore, and in 1859 was appointed Director of Assumption Academy, Utica, New York. He held the directorship for seven years, when he was given charge of Calvert Hall, Maryland. The MS. history of that college, written by Brother Azarias, commends in fitting words the work done by Justin during his two years there.

Then came a new field wherein Justin's ability as an organizer and a leader was given full scope, and where

he is remembered after the lapse of a half-century—the Pacific Coast. On the night of August 10, 1868, he landed with seven companions in San Francisco. On the morrow he took charge of St. Mary's College in the old Mission Road and there he launched in the cause of education the greatest factor west of the Rocky Mountains. We would like to give facts and figures to prove this statement but our purpose is of another order. When he took charge there were thirty-four students in the institution; at the end of the first year the register listed two hundred and fifty-seven. In 1870, when St. Mary's College could not accommodate the influx of students, St. Joseph's Academy was opened in Oakland as a day and boarding school for boys under fourteen years of age. Then, in January, 1874, the Sacred Heart High School in San Francisco was opened with twenty-three classrooms and six hundred scholars. For this building Brother Justin collected in the name of Archbishop Alemany $50,000.00 in one month in subscriptions of $5,000.00. Many a time did he and the venerable Archbishop walk the streets of San Francisco for donations, and pioneers of the old town well recall the moneys which were thrown to them from the windows of houses as the energetic pair went their way for the cause of Christian education. The building cost about $100,000.00 and to furnish it Justin, with that initiative which is akin to genius, held a "fair" which netted him $10,000.00. Remarkable success, when we remember that one of his strictest injunctions to those in charge of the booths was to refrain from soliciting "chances" from the visitors. In 1876 and 1877 two more colleges were founded in California: one in Sacramento and the other under the patronage of Santa Inez at Santa Barbara.

The Brothers' prestige grew steadily in the West. To supply the demand for them twenty acres were bought in Contra Costa County where a Novitiate and a Normal

school were erected to which the novices and postulants were transferred from St. Joseph's Academy in 1879. Among the aspirants to the brotherhood were many who were under Brother Justin's tutorship at St. Mary's College. Strong indeed was the wave of vocations which he started, for during the six years subsequent to his leaving California, seven new houses were opened, one of them at Portland, Oregon.

Such was Justin's decade of work and leadership on the Pacific Coast, and when he left unostentatiously in October, 1879, there were many who realized that one went from their midst "such as they would never see his like again." Archbishop Alemany remarked sorrowfully to the late Brother Patrick: "You are taking my right hand from me when you take that man."

Brother Justin left California to become Provincial of the New York District, which he held for ten years. During his regime the grand Manhattan College went ahead with leaps and bounds and the Brothers' schools were introduced into the city of Portland, Maine.

In 1889 he went to Ireland where he reorganized that country's school system and left a monument to his memory in the De La Salle Training School, Waterford.

The educational system inaugurated by him was so successful from its inception that the English Government elevated the schools of the system to the rank of National Schools. Before returning to New York, Brother Justin founded a district of his order in England with the Mother-house at Manchester.

Four years was all the time necessary for this energetic worker in God's vineyard to gather the harvest in the land of his birth. He returned to New York in 1893, and continued the work of Provincial until 1898, when he put his neck into the yoke of obedience and crossed the seas to exile. But more of this anon. Four years he remained in Toulouse, France, teaching a couple of

hours in the morning and visiting the churches in the afternoon. From Toulouse he went back to Manchester, England, as Provincial Visitor and succeeded in obtaining from the English Government a grant whereby the Waterford College was placed on the list of recognized institutions for the training of teachers for Ireland.

In 1902, he was awarded the Presidency of the Christian Brothers' College, St. Louis, which he held actively until June, 1911. While in St. Louis he founded the Engineering Course of the College and saw the establishment of his last great work—The National Alumni Association of the Christian Brothers' Colleges. It was in the summer of 1911, that he was striken with paralysis while on his way to an Educational Convention in Chicago. He retired to Pocantico Hills, New York, where he rallied sufficiently to allow his attendance at the jubilee celebration of Cardinal Gibbons in Baltimore. A reaction set in and he died without pain or struggle in the Catholic Boys' Protectory, conducted by his confreres in Philadelphia.

His death was the antithesis of his life. He was a rusher for good in life: his death was calm and peaceful. It occurred so quietly that he was dead five minutes before the watchers by his bedside were aware of it. Surely, on that last journey he could have had few fears as to the probability of his election, for was he not to meet his Saviour God, Who was to judge him not according to what he claimed to have done, but according to what he actually did. Look above for his seventy years' labor and let us hope to again meet him as one of those stars that shine for all eternity.

II

Brother Justin was one of the most human men that it has been given the Catholic Church in the United States to foster. Anything human interested him. In

Utica, New York, he will be remembered as a potent factor in the establishment of the Catholic Orphan Asylum and in securing from the municipality an annual allowance for the maintenance of the orphaned poor. While the new orphanage was being built, he housed the dependents in the school building. The Catholic Chapel for West Point was built largely through his initiative and perseverance. For three years he worked to induce Congress to effect legislation that would allow the erection of a Catholic Church on the military reservation. He succeeded, and President McKinley signed the bill. California, besides the wonderful educational system which he inaugurated in her midst, owes Justin the clause in the Constitution whereby provision is made for the support of dependent children regardless of the faith professed in the institution which cares for them. Some of the parishes of San Francisco owe their Sunday schools to Justin's untiring devotion; the Industrial School got weekly instructions in Religion and a chaplain through his influence; and the Sisters' schools were examined monthly by him and his confreres. Even while he sojourned in a foreign land, he found conditions that excited his love for the human kind. Witness his seventeen page letter in bad French written in 1900, to the President of the Third Republic, begging him to desist from further legislative enactments antagonistic to the established school system. Nothing escaped that broad human being whose memory we now revere: he made himself all things to all men that he might gain all. And in San Francisco he so exemplified this trait of his character that when men learned of his receiving a subscription of $5,000.00 from one Ralhston, a man who was in nothing akin to Justin, they simply marvelled and attributed the fact to his magetic personality.

No one met Justin but to become his friend. Quick in his talk, quick in his walk, quick in his perceptions, he

carried conviction to all with whom he came in contact.

When he opened St. Mary's College, San Francisco, in 1868, he advanced the tuition from one hundred and seventy-five dollars to two hundred and fifty. Archbishop Alemany said to him: "Brother, you won't have two dozen scholars." "Yes, we will," said Justin, gayly. And he did. When the committee of priests met to devise ways and means of erecting a high school in the same city, Justin addressed them on the necessity of the undertaking. The committee agreed with him, but the question of funds was of paramount interest, and the Archbishop asked him: "Where will you get the money to build?"

"I'll write to (and Justin named five men: three in San Francisco, one in Rome and one in London, England) and ask them for $5,000.00 each."

"Well, Brother," said his Grace, "I will co-operate with you, but I am afraid your ideas are too high; you are not in New York."

Although Justin thus occupied, had a thousand and one matters to attend to, he never neglected his Brothers nor students. They were first. He gave them the best of his brain and heart. His weekly conferences were full of unction and learning and no one who listened to him could do aught but follow his instruction. Being a great worker himself, he stimulated his confreres to great undertakings. And when they had accomplished something, Justin was not the man to say "Well done, Brothers, God will reward you." He awaited the annual vacation and he rewarded them with something substantial, allowing them to see as much of the country as was compatible with his authority. He realized fully that America was but a missionary country and that to get men to work for God and His glory alone, needed a faith born of generations.

He encouraged studious habits among his confreres, provided means to this end, and never during his seventy years of community life allowed his personal feelings to be an obstacle to the growth of the kingdom of God in the individual. He was above anything of that sort and loved each man who worked by his side with a sympathetic love. No one who has not lived the community life where men must annihilate themselves for the greater good, can appreciate fully this admirable trait of sympathy in Justin's character. But we mention it to the world at large that Justin's glory may be thus enhanced, demonstrating as it does that he was abroad as he was at home.

His sympathy was equally manifest towards his students. J. Alpheus Graves, Vice-president of the Farmers' and Merchants' National Bank of Los Angeles, a man of a faith different from Justin's, said of him before the State Bar Association: "After my own mother, he was the first human being who ever took a sincere interest in me. To his teachings I am proud to acknowledge a debt of the deepest gratitude. I am satisfied that he made me a better man than I would have been had I never been subjected to his influence."

He was an entertaining companion and was often requested in his early days in California to accompany prominent men on horseback on jaunts into the country, a pastime of which he was particularly fond. At the banquet board he was equally desired. Full of ideas and projects he had the happy faculty of being able to talk about them without tiring his listeners. His keen, candid remarks about men and things were *sauce piquante* at a tedious festive board while the poetry with which his impromptu speeches were interspersed lifted them out of the calibre of after-dinner remarks. Justin liked a good dinner as all whole-souled men do, and wherever he was in authority his hospitality manifested itself in numerous banquetings at which his Faculty met the Clergy, and

both, the Laity. He believed in the get-together spirit and inculcated it at every opportunity.

Brother Justin was hardly a scholar of the first rank, but he had a wonderful ability for utilizing his knowledge, an ability which a great many scholars do not possess. The Classics in his scheme of education held a position second only to that of Religion. In this he was but following the great Basil and Chrysostom and Benedict. Wherever the Classics were taught he saw vocations to the priesthood follow. Nothing was dearer to his heart than such vocations: they were substantial proof of the fruitfulness of the educational system for which he worked and prayed and suffered, and further, he loved the priest, he loved the priest's work, and he co-operated with the priest at all times with brain and heart and hand. Consequently wherever a college was founded by Justin the Classics formed an important part of the curriculum. He encouraged the study of them by his teaching and showed their wonderful effect in the well rounded phrases of his innumerable orations delivered on various occasions throughout the United States. But when the dream of his life was shattered in the late nineties, Justin blessed his God and wrote to a confrere on July 29, 1895: "I regret to tell you that we were beaten in Rome on the Latin question. When the Circular comes, say: 'God be blessed. We are the children of obedience.' "

III

Brother Justin's accomplishments in the domain of education tell better than words his ability as an organizer and his power as an executive. But we must ask: Whence came his energy for good? Knowing the man we must answer: To a splendid physique there was added a natural genius which was enlightened and energized by

a faith of the first century. His letters breathe a godliness that makes one marvel. Nothing was attempted without Justin praying to his God; nothing was ever accomplished without Justin thanking Him therefore. At Lourdes, France, he spent hours at a time before the shrine of Mary praying and weeping for his own failures and for those of others. His devotion to the Sacred Heart was extraordinary. When men would say to him, "You'll never again see America," Justin would hammer a fist into a palm and cry: "I will. The Sacred Heart of Jesus can't refuse me." He was the "violent man" of the Gospel and he bore it away.

He was most faithful to his Community Exercises and when journeys took him away from his professed life he kept to a nicety his "Rule" for travelling. This strict honesty with himself made him a honey bee amongst the drones and together with a life untainted gave him that power for good and that courageous conviction which no invidious scrutiny could besiege effectively. His life was upright and just before his God, himself, and his neighbor, and he could well say with St. Paul: "Be ye followers of me as I am of Christ."

Brother Justin's beauty of life can be best learned from a few extracts taken from letters written by him between the years 1895 and 1900. Before perusal a word of explanation is necessary.

The Brothers of the Christian Schools had been teaching the Classics in their Colleges in the United States for a number of years. This indulgence had been permitted by Rome through their Superiors on account of the circumstances which surrounded education in this country a half-century ago. The Brothers had been most successful. The ranks of the learned professions were filled with their graduates. Particularly blessed through their instrumentality, was the Priesthood. When opposition brought the subject to the fore in the nineties, the Sacred Congregation of Rites ordered the Brothers

to adhere to the curriculum of studies outlined in their Rule. They submitted beautifully.

Brother Justin being a staunch advocate of the Classical Course, and being a strong character, had enemies in his own household as well as devoted friends. Being a great man he was misunderstood. His friends accused him of being the obstacle that prevented the separation of the Institute in the United States from the Motherhouse in Europe. His enemies accused him of trying to effect the separation. Both were wrong. Justin's religious convictions were of such a saintly order that he never entertained any phase of the notion of separation: to him, that much mooted question was something entirely apart from his idea of the Institute of de La Salle, and one which he set himself strongly against. God's glory was his motive always. Nor did he feel revengeful towards those who caused his exile. When the Institute was curtailed in its program of education and Justin was called across the seas in 1898, surely, during the five years of enforced inactivity that followed he certainly would have manifested any rancor that filled his heart or any machinations that he might have been devising for the disruption of the Institute. He had nothing to do but brood over the past, smart under the present, and plan for the future. But his letters are of an order entirely different from such thoughts. Read what he wrote on October 1, 1899: "We were actuated in what we did by a sincere desire to save our best institutions. Our superiors, surely are not less zealous or religious than we. They look at the situation from a different standpoint. They have a right to do so." On November 8, 1899: "Recollect we cannot blame our superiors; we cannot refuse them the right that God has given them to think and govern as their consciences direct." On November 15, 1900: "To-day I was at the Cathedral for the first Mass of the Triduum. It was

splendid. It was solemn when the preacher said: 'The life of St. John Baptist de La Salle was strange even among the saints. They had humiliations and triumphs by turns; he was humiliated always and everywhere. He is your father, your model. He never cherished an unkind thought for any one!' This came straight home. I said to our Lord: I forgive all, even those who have borne false witness against me. I pray for all, and I renounce the idea of getting even with those who, I have sometimes been tempted to think, were not honest in their proceedings against us. My dear —— if God spares, let us in imitation of His forgiving Divine Heart bring union and happiness to our Brothers——.

"With all this I am hopeful of an early return to the land we love and the friends that are dear; but God's holy will be done again and again and always and forever."

Surely *there* is no rancor nor desire for revenge. But rather there is a saintly submission to the mysterious ways of God, a respect for authority, a heart full of sympathy for others' sorrows, and a beautiful humanness in the desire for home.

Justin preached obedience and submission on all occasions and in his direst hour he wrote (October 17, 1899): "The greatest lesson needed in America is the lesson of obedience; with God's grace we have given it to the best of our ability ——. If then, anyone should speak of separation, say plainly: No, no, we will be faithful to our holy vows and trust in God." Again in September, 1900: "There is evidently an entirely false idea of the exiles in the Regime. They fear that we might lead our dear Brothers astray. While the fact is we have tried and still try to do the right and nothing but the right. Time and God's Providence will make things clear. Had not the exiles stood firmly by the ship where would it have drifted!"

Thus the rumors of separation stirred him to renewed efforts to maintain unity in the Institute so that he could write at another time: "By the grace of God we have saved the Institute. If this thing took place a few years later there would be no possibility, humanly speaking, of preventing separation. By God's grace we have prevented that, though we have got no credit for it; but God who knows all, knows for what we labored, and we can leave all to Him."

Such was Justin's position on the Latin question. He worked for the maintenance of the Classics in the colleges of the United States, and when his life's dream vanished into thin air he bowed nobly to his vow of obedience and left the country of his adoption. We cannot entirely accord with his belief that "we have prevented that (separation)." He was too far removed from the scene of the conflict to wield a force pro or con, and moreover, the faction that worked for separation was a minority in the ranks of the Institute in the United States. However we cannot read Justin's letters during his trial, dry-eyed: the nobleness, the optimism, the faith in his God, the loyalty to the Institute, the sympathy for the disappointed, and the religious spirit which they breathe wells up in our breast a fullness which must vent itself in tears. And we beg his loving God, in Whom he trusted, for Whom he labored, for Whom he suffered, to give Justin's confreres some of that abnegation exhibited in his letter of November 10, 1900: "In all my afflictions, my remedy is the cross of our dear Lord and my many infidelities. In the midst of my little sorrows, I say with all my heart: "Oh, my God I thank you, I thank you, I bless you. Give me the grace to love you."

May thy name O, Justin, be a balance for uprightness forever! And may thy followers rush like thee through life for God's glory and attain the repose which we hope is most assuredly thine in the Mansion of thy Master!

M. D. AZARIE.

THE DEVELOPMENT OF PARISH SCHOOL ORGANIZATION

The Parish

In the organization and administration of the parish school, three elements of authority meet which are, practically speaking at least, sharply distinct—the diocese, the community, and the parish. Each has authority over the school; but, following the law of the division of labor, the role of each has gradually so shaped itself as to be chiefly confined to a special sphere. The diocesan authority, in the first place, exercises a general supervision over all the schools of the diocese, comparable with that of the state superintendent over the public schools of the state; but besides this, the diocesan supervision extends to individual schools also. The immediate religious superior, again, controls the actual carrying on of the work of the school, much after the manner of the public school principal; while the higher religious superiors, controlling, as they do, the teachers as well as the teaching in a large number of schools, possess a practical power over the school which is comparable, in some respects, with that of the diocesan authority. The parish priest, finally, is the ordinary and immediate representative of the diocese in the management of the school. He is by right the school principal, but he does not usually exercise this right, except to a limited extent. He carefully supervises the teaching of Christian doctrine, if he does not teach the class himself, or have his assistant do so. The measure of actual school responsibility which the pastor has to bear is not small, however, for upon his shoulders falls the full burden of providing for the material and moral support of the school.

This last responsibility is sufficient of itself to exhaust the time and energy that the parish priest is ordinarily able to devote to the school. Archbishop Hughes would have had parish priests "reserve to themselves, as altogether a part of their duty, the care of the parish school, and not rely entirely upon the zeal and devotedness of the teachers, howsoever well proved."[1] Doubtless, if the pastor is to be made to feel that one of his most important works is education, as it is altogether desirable that he should, it is necessary that he be closely and practically interested in the school. In a city parish, however, with its large school, and its many other large, and varied responsibilities, it is practically impossible for the pastor to fulfill the duties of the active principalship of the school. In smaller places it might, perhaps, be done. In city parishes, one of the curates is usually named "principal of the school," but even then, much of the work of the school principal is left to the religious superior to do. Comparatively few among the clergy have had the advantage of any professional pedagogical training. Only of late years has pedagogy begun to make its way into the seminaries. However desirable it may be, therefore, that the clergy should be brought into closer practical touch with the school, there has evidently been, in general, a feeling on their part that, under existing conditions, it were best to leave the burden of the active supervision of the school to the religious superior immediately in charge.

THE DIOCESE

EARLY ATTEMPTS AT ORGANIZATION

Up till towards the end of the Immigration Period, little had been done towards the effective and sys-

[1] Conc. Prov. Neo-Eb. III, d. I.

tematic organization of Catholic school work in the various dioceses. Whatever of organization there was, was due to the religious orders in charge of the schools, each working within its own sphere. The first noteworthy diocesan effort in this direction was made by the Rt. Rev. John Nepomucene Neumann, of Philadelphia, in the year 1852. A "Central Board of Education" was formed, composed of the pastor and two lay delegates from each of the parishes in the city, and presided over by the bishop. One of the chief objects was to secure means for the opening of new parochial schools; but it was also planned to endow the Board with a general supervisory control of the schools. The Board's duties were to be: "1. General applications for aid. 2. Recommendation of a general plan of instruction for all the parochial schools. 3. The distribution, under the direction of the bishop, of such funds as they may receive. 4. And all such other powers as may be added hereto by the unanimous action of the board."[3]

The time, however, was not yet ripe for the carrying out of the project in full. The Know-Nothing Movement and the Civil War checked the advance of Catholic education, and it was not until a quarter of a century after the attempt of Bishop Neumann that the movement towards better organization was again well under way. On Feb. 9, 1879, the Rt. Rev. Joseph Dwenger, Bishop of Fort Wayne, Indiana, issued a pastoral letter, establishing a system of diocesan supervision by which all the schools of the diocese were brought under the general control of a School Board, consisting of 11 members and a secretary, all priests. The Board had power to prescribe studies, text-books, the qualifications of teachers, and, in general, to take any action that was calculated to make for the betterment of the schools. Teachers were to be examined by the Board, and to each member were assigned a cer-

[2] Rev. F. W. Howard, address to teachers, Columbus, O., 1909.
[3] Cath. Herald, May, 1852.

tain number of schools in his vicinity, which he was to visit annually and examine. The Board, in its First Annual Report, issued in July of the same year, furnished much statistical information about the condition of education in the diocese, and expressed the hope of being able, in time, to create a "diocesan school system."[4] The essential features of the plan were thus, a central board, having authority over all the schools of the diocese, with a divisional responsibility of inspection and examination.

The cry for better organization of existing educational agencies was being heard on every side, and when the Fourth Provincial Council of Cincinnati, which had jurisdiction over the Middle Western States, met in 1882, it adopted the Fort Wayne plan of a central board of control, with the additional provision, however, that, in the case of cities, there should be also a subordinate local school board. The decree ran as follows:

"In every diocese, there shall be named by the Ordinary a committee of studies, to which, besides others, the rural deans *ex officio* will belong. This committee will have authority over everything pertaining to Catholic parochial schools. In cities, moreover, where there are several churches, there shall be a special committee of studies, under the entire direction of the diocesan committee."[5]

THE THIRD PLENARY COUNCIL'S PLAN

The Third Plenary Council of Baltimore, which met two years later, gave careful consideration to the matter of organization, in studying the question of ways and means to promote the efficiency of the parish schools. The need of greater unity of purpose and action was recognized, and it was clearly seen that this could be brought about only through a greater centralization of

[4] First Annual Report, p. 5.
[5] Acta et Decreta, p. 224.

the directing educational forces. At the same time, it was realized that the progress of the schools was also dependent upon the more thorough preparation of the teacher. Both of these views were embodied in the decrees adopted, which provided for a central school board in each diocese, together with subordinate local boards, after the plan of the Council of Cincinnati. The chief function of the central board was to be, to examine and watch over the qualifications of teachers. It was prescribed that—

"Within a year from the promulgation of the Council, the bishops shall name one or more priests who are most conversant with school affairs, to constitute a Diocesan Board of Examination. It shall be the office of this board to examine all teachers, whether they are religious belonging to a diocesan congregation or seculars who wish to employ themselves in teaching in the parochial schools in the future, and, if they find them worthy, to grant them a testimonial or diploma of merit. Without this, no priest may lawfully engage any teacher for his school, unless they have taught before the celebration of the Council. The diploma will be valid for five years. After this period, another and final examination will be required of the teachers.

"Besides this board for the examination of teachers for the whole diocese, the bishops, in accordance with the diversity of place and language, shall appoint several school boards, composed of one or several priests, to examine the schools in cities or rural districts. The duty of these boards shall be to visit and examine each school in their district once or even twice a year, and to transmit to the President of the diocesan board, for the information and guidance of the bishop, an accurate account of the state of the schools.'"[6]

The laity were also to be admitted to certain educational rights and privileges, which were to be defined more precisely by diocesan statutes.[7]

[6] Conc. Plen. Balt. III Acta et Decreta, n 203, 204.
[7] Ib., n 202.

It is to be noted that only lay teachers and teachers belonging to a diocesan community were bound by the above statute. In point of fact, very many of the teachers belonged to communities that were not diocesan. And even in the case of diocesan communities, the demand for teachers was so great that it was frequently found to be practically impossible to enforce at once and directly the high standing of pedagogical efficiency which the Council had in mind. The scheme of a "Diocesan Board of Examination" did not, for these reasons, accomplish as much directly as was expected of it. But the central board found plenty of work to do. The material equipment, the curriculum, text-books, the reports of the examinations and visitations of individual schools—these and other matters offered abundant opportunity for the exercise of the authority of the board.

The Third Plenary Council, it is true, speaks only of a central "examination" board, and the decree says nothing of its exercising any wider authority. But this was, nevertheless, contemplated and expected. The Provincial Council of Cincinnati, in its decree on the same subject two years before, had conferred upon the central board "authority over everything pertaining to Catholic parochial schools." The Third Plenary Council, while decreeing the institution of a central board in each diocese, and prescribing its most important function, left the determination of the amplitude of the powers of the board to the bishop. The result was, generally speaking, as had been anticipated, that the full control of diocesan educational interests was vested by the bishops in the central boards.

The larger and more fully developed dioceses took up at once the work of school organization, as decreed by the Plenary Council. Even before the Council, a number of dioceses had followed the example of Fort Wayne. After the Council, the board system became the accepted

norm of diocesan school organization. Bishop Gilmour, of Cleveland, a leader of Catholic educational thought, as well as a practical educator, issued, in the Spring of 1887, a "Constitution and By-Laws for the Government of the Parochial Schools" of his diocese, which may be taken as typical of the efforts made by the bishops to give practical effect to the above decree of the Plenary Council. By this "Constitution," two boards were created, "one Central, embracing the schools and general system of education throughout the diocese; the other Local, embracing, under the direction of the Central or Diocesan Board, the schools and system of education within the districts designated for the work of the Local Boards." The central board was to consist of seven members, who were to be examiners of all candidates for teaching, and also to act as inspectors of schools in the districts respectively assigned to them, being required to visit at least once a year each school within their districts. Full control of the schools, in all practical matters, was vested in the central board, under the authority of the bishop. The local boards were to consist of three, five, or seven members, to be selected from the priests within the district over which the local board presided. The local boards were also to visit and examine each school within their districts at least once a year.[8]

The effect of the introduction of this system was everywhere, in addition to the betterment of the teaching, which will be referred to farther on, the awakening of a fresh interest in the schools and in everything pertaining to them, as well as a movement towards greater unification and co-ordination of Catholic educational work.

THE SUPERINTENDENT-SYSTEM

The board system brought a real center of organization

[8] Constitution and By-Laws for the Government of the Parochial Schools of the Diocese of Cleveland.

into Catholic school work. Enthusiasm was quickened, and the teaching was lifted up to a higher plane of efficiency. Catholic educators eagerly looked forward to further progress. But the advance that had been made also opened up new problems. The central board was found to be an admirable institution for the settlement of education questions of a practical character, but these questions had to be brought before it. The members were not primarily educators, but pastors. They had little time to give to the study of educational problems, even if they had had the requisite training for it. They visited the schools, but the inspection was more often characterized by a spirit of kindly, paternal interest than by practical pedagogical insight. It soon became evident that the central board needed to be supplemented by a man who, to a scientific training in pedagogy, should add those qualities of zeal, discretion, and large-mindedness which would fit him to act as the executive officer of the board.

The school board in New York was the first to recognize the need, and in 1888 the Rev. William J. Degnan, D.D., was appointed Inspector of Schools. The title was later changed to that of Superintendent. Dr. Degnan resigned after a year, on account of ill health. The Rev. Michael J. Considine was selected to succeed him, and continued in the position during the ensuing eleven years. Father Considine labored successfully to raise the standards of both schools and teachers, and in this he was warmly supported by the school board as well as by Archbishop Corrigan. Other dioceses were quick to notice the beneficial effects of the work of the superintendent in New York. The Rev. Stephen F. Carroll was appointed inspector of schools for the Diocese of Omaha, in 1891, and the plan was soon adopted in other places.[9]

In 1894, Rev. J. H. Shanahan, subsequently Bishop of Harrisburg, was appointed by the Philadelphia School

[9] Letters of Rev. M. J. Considine and Rev. Stephen F. Carroll to the author, in 1910; Cath. World, Oct., 1911.

Board, with the approval of Archbishop Ryan, as Superintendent of Schools for the Archdiocese. Father Shanahan was eminently qualified for the work, and a brief experience enabled him to introduce a very important modification into the system. Perceiving that recommendations that had to be made to religious orders touching the teachers would be more effective if made through the medium of an executive of the same order, appointed for this purpose, he was led to the institution of the office of Community Inspector of Schools. The community inspector was given supervisory authority over all the schools of the order in the diocese, with no other duties. At stated times, these inspectors were called together by the diocesan superintendent, who made known to them, collectively or singly, according to the nature of the matter, the impressions and suggestions gathered during his annual visitation of the diocese touching the condition of the schools. These meetings also afforded opportunity for the discussion of current educational topics and problems. As thus developed, the system comprised a central board of control; the superintendent of instruction, as the board's executive officer; and a board of assistants to the superintendent, made up of representatives of the various teaching orders, each being over the schools of his or her own order.[10]

Under the able and energetic direction of the successor of Bishop Shanahan in Philadelphia, the Rev. Philip R. McDevitt, who became Superintendent in 1899, the system reached a degree of practical perfection which drew general attention to it. The following regulations, adopted by the Pittsburg Diocese, show the practical relations of school board, superintendent, and community inspectors under the Philadelphia System:

"Each teaching community in the diocese shall have a Community Supervisor of Schools, who shall be under the

[10] For the functions of the community inspector, see paper of Bro. Anthony, in Rep. Cath. Ed. Assn., 1907.

direction of the Diocesan Superintendent of Parish Schools; the Supervisors for Communities having charge of five or more schools to be free from all other assignments to duty.

"The duties and powers of the Diocesan Superintendent of Parish Schools shall be as follows:

"1. The Superintendent, being the Executive Officer of the School Board, shall act under the advice and direction of the Diocesan Board. He shall have the general supervision of the parish schools.

"2. He shall observe the work and discipline of the teachers employed in the schools, and shall report to the Pastor and the Executive Committee of the School Board when he shall find any teacher deficient or incompetent in the discharge of any school duties, or who is not provided with a Diocesan Certificate.

"3. The Superintendent shall attend the meetings of the Executive Committee of the Diocesan School Board, and shall submit to the Executive Committee and the Board such matters as he may deem important. After the close of the school year he shall prepare, as soon as possible, an annual detailed report for publication.

"4. He shall pay special attention to the grading of the schools, and shall see that the text-books adopted by the Diocesan School Board are used.

"5. As Executive Officer of the Board, he shall be accountable for the general good condition of the parish schools, and shall in every way practicable advise and stimulate the teachers in the performance of their duties.

"6. He shall have power to call meetings of the Community Supervisors, of the Acting Principals, and of the teachers, for lectures and instructions on school work.

"7. He shall have power to ask at any time for specimens of the pupils' work in any of the grades, and may ask the teachers for their methods of presenting the subject-matter proper to the grade. He shall also be priv-

ileged to suggest better methods than those in use whenever in his judgment an improvement can be made."

The Philadelphia System has been gradually extended to other dioceses. At present, sixteen have adopted it, and it is, in all probability, destined to become the norm of diocesan educational government. Thirty-seven dioceses have the simple School Board System, and thirty-six are still without any formal diocesan educational organization.[11] Most of the latter, however, are either newly formed or are educationally weak. The membership of the diocesan school boards varies from two to eighteen. In most cases, under the School Board System, the members visit and examine the schools themselves. But many dioceses have, in addition to the central board, district boards, as recommended by the Third Plenary Council; while several have also a special board for the examination of teachers.[12]

The Teaching Community

Character of the Teaching Community

The third element of organization in the Catholic school system is, as has been said, the religious community. The religious community is not, primarily, a teaching body. Its primary end is the spiritual advancement and advantage of its members. But inasmuch as this purpose is, in the case of teaching communities, linked to the office of teaching, the community may be rightly regarded, practically speaking, as an organization of teachers. It is only as such, at any rate, that it will call for consideration here.[13] As a religious order, with its rules, constitutions, and traditions, the ideal of the community is to avoid change; as a teaching organiza-

[11] Cath. Directory, 1910.
[12] Ibid.
[13] Cf. Amer. Eccl. Rev. XLI, pp. 31, 235, 483, for a discussion of the question as to whether and how far the community may be regarded in this light.

tion, its ideal must be that of continual progress, through better equipment, better methods of instruction, and the more thorough preparation of teachers. The distinction lies at the base of the legislation of the Third Plenary Council for the betterment of the teaching in Catholic schools.

The statute concerning the examination of teachers, it will be remembered, affected only diocesan communities. Under the Philadelphia Plan, all communities, those whose rules have the approval of Rome as well as those which are diocesan, are brought within the system of a centralized diocesan control through the community inspectorship. Where this system does not obtain, the non-diocesan communities are less directly under diocesan control. The bishop may, according to the Third Plenary Council, make suggestions and enter into agreements with the superiors of these orders about the teaching or the teachers, but the ultimate control over them lies, not with the bishop, but with the Congregation of Religious in Rome.[14]

THE THIRD PLENARY COUNCIL ON NORMAL SCHOOLS

The Third Plenary Council probably went as far as it could well go in the direction of centralizing the control of Catholic education for each diocese. A work of not less importance or fruitfulness was its legislation on normal schools. Every novitiate of a teaching order is, to a certain extent, a normal school.[15] Previous to the Council, however, the training-course was characterized by two defects which reacted fatally, in many instances, against the efficiency of the Catholic teacher, as compared with the teacher in the public schools: the course was too brief, and it was lacking on the side of scientific pedagogical instruction and training.

[14] Conc. Balt. Plen. III, n. 203.
[15] Burns, Cath. Sch. Sys. in U. S., p. 201.

The novitiate usually lasted only a year. Much of the time, during this year, was, of course, given up to religious exercises. Previous to the novitiate, the young candidates, according to the rules of the various religious institutes, were to be given several years—two, at least—of instruction and training for their work. But the demand for teachers too often led the superiors to yield to the temptation of cutting down this precious time of preparation to the narrowest possible limits consistent with the candidate's age. In this way, young girls were often clothed in the religious habit, and sent out to teach in parish schools whose upper scholars were fully their equals in knowledge as well as age. Care was taken, naturally, to place such immature teachers where their lack of knowledge and training would be least liable to be noticed or to work ill. But the schools suffered, and it was but rarely that opportunity was given afterwards to make up for the years of study and training that had been missed.

Again, the science of pedagogy had gained but a slight foothold in the curriculum of the training-schools of the communities, previous to the Council. Their plan of study comprehended the thorough going over again of the studies that had been already seen in school, but there was little besides. The old idea, still obtained very widely, that any one could teach well any subject that he had thoroughly mastered himself. Catholic training-schools were notably behind the public normal schools in this respect.

The legislation of the Third Plenary Council on the subject was as concise as it was clear and decisive. Normal schools must be established, the authority of Rome even being invoked to this end, should it be necessary in any particular case. The curriculum was to be made to embrace both the branches that would have to be taught later on in the parish schools, and the science and art of

pedagogy. And sufficient time was to be allowed for the completion of the course.

"In order that," the decree runs, "there may be always ready a sufficient number of Catholic teachers, each thoroughly equipped for the holy and sublime work of the education of youth, we would have the bishops concerned to confer with the superiors of congregations dedicated to the work of teaching in the schools, either directly on their own authority or, if need be, invoking the authority of the Sacred Congregation, for the establishment of normal Schools where they do not yet exist and there is need for them. These are to be suitable establishments, in which the young may be trained, by skillful and capable teachers, during a sufficient period of time and with a truly religious diligence, in the various studies and sciences, in method and pedagogy, and other branches pertaining to a sound training for teaching."[16]

The authority of the Council was sufficient to induce an almost immediate reform in the conduct of the training-schools. The religious superiors had always favored a full course, and they had yielded only against their will to the expedient of shortening or omitting altogether the postulate or pre-novitiate part. The stronger and more progressive communities eliminated the abuse at once, and held all candidates to the completion of a three years' normal course—two years in the postulate and one in the novitiate. The smaller and weaker communities had to struggle hard before being able to enforce this reform. In a general way, it may be said that the decree of the Council has had the hoped-for effect, so far as regards the establishment of normal schools by the communities, and the length of their course. It must be said, however, that the mind of the Council respecting the study of pedagogy has not been carried out to the same extent. The curricula of the normal schools of the

[16] Acta et Decreta, n, 205.

larger and more flourishing communities leave nothing to be desired, and would, undoubtedly, compare favorably with the curricula of the best public normal schools. But many communities have continued to make the work of their normal schools consist too exclusively of the study of the branches to be taught in the schools. There is much to be done still, in the case of many, before the decree of the Council in respect to the study of the science and art of teaching in the normal schools can be said to be effectively carried out.[17]

Much of the credit for the legislation of the Council on education is due to the Rt. Rev. John Lancaster Spalding, Bishop of Peoria. His influence, in the matter of parish school education, was directed chiefly towards the perfecting of the training of the teacher. Both within and without the Council, he labored unceasingly to impress upon all his own lofty ideals in this respect. In a notable article on "Normal Schools," in the *Catholic World,* April, 1890, he broached the project of a "central normal school, a sort of educational university," to be established for the higher training of teachers, somewhat after the pattern of Teachers College, at Columbia University.[18]

Summer Institutes

The legislation of the Third Plenary Council has had much to do with the development of a feature of normal school work which has been of very great importance. Practically all the teaching orders now have summer schools or institutes. The course is for from four to six weeks, and from two to four hours a day. The work covers the ground of the curriculum of the average normal school, there being regular class-work in the school branches, and, in addition, general lectures in courses of pedagogy. These summer schools are held at the mother-houses of

[17] Cf. Educational Briefs, "The Training of the Teacher," p. 26.

[18] The year 1911 witnessed the foundation of such a higher normal school for Sisters at the Catholic University at Washington.

the orders, and noted teachers and lecturers are brought from without, and often from a distance. In some dioceses also a summer institute is held, at which all the religious and lay teachers in the diocese are gathered for a week or two, or even more. The program of these diocesan institutes is much like that of the ordinary public school teachers' institute. The community summer schools, on the other hand, with their regular class-work and prolonged curriculum, are competent to cover, in quite a satisfactory way, the ground of the regular normal course. Many communities have thus been enabled to make up to a considerable extent, for the shortcomings of their normal school work in the past.

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OUR FIRST YEAR AT THE SISTERS COLLEGE

The first entry on the pages of the annals of the Sisters College can be made in a few words. On October 7, 1911, in the little chapel of the Benedictine Convent in Brookland, D. C., the Papal Delegate, His Excellency, the Most Reverend Diomede Falconio, pontificated at the formal opening of this new department of the Catholic University of America. The Rector of the University, the Right Reverend Thomas Joseph Shahan, addressed the representatives of eleven religious communities forming the nucleus of the Sisters College.

For these Sister-students, that day added a new significance to those divine paradoxes of "My trumpeter, Paul," by which every religious teacher hopes to be described in her life-work,—"as needy, yet enriching many; as having nothing, and possessing all things."

To crown the first year of the existence of the College came Our Holy Father's blessing given during the late visit of Monsignor Shahan in Rome. Again, in a recent letter to Cardinal Gibbons, Chancellor of the University, His Holiness says of the Sisters College:

"Illud quoque jucundum fuit abs te accipere Episcopos Universitatis moderatores rationem, provido concilio, iniisse qua, incolumi sane religiosa disciplina, vel ipsis Religiosis Foeminis faciliora redderent altioris doctrinae beneficia quibus utilius versentur in puellis instituendis."

("It was furthermore a pleasure to learn from you that the Bishops who are directors of the University had, with prudent foresight, devised a plan whereby the teaching Sisters also, without in any way slackening the observance of their religious rules, might more easily enjoy the advantages of university study and thus attain greater efficiency in their work of educating girls.")

The Reverend Doctor Shields, Dean of the Sisters College, has given in an article in the January issue of THE CATHOLIC EDUCATIONAL REVIEW, the *raison d'etre* of the institution and has indicated the plans for the future buildings which are to be its home on the hill overlooking the University campus. He has stated also, from the standpoint of the Professors, the work that is in progress. A word from the standpoint of the Sister-students is now timely. We desire to supplement, however imperfectly, what has already been said of the Sisters College and we hope to show that the advantages of university study commended by the Holy Father are part of the "all things" which we possess.

It is our purpose to give a brief outline of the courses and to note the characteristics which unmistakably and indelibly stamp the Sisters College as a Department of a *Catholic* university. The active interest and the personal helpfulness of the Rector and of the Faculty have gone far to make the work possible and to render it profitable under present conditions. Inestimable is the value of this instruction both for us and for those whom we, in turn, are to "instruct unto justice." Since the teachers of Catholic schools are instruments through which the Church operates, it is apparent that the influence of this Catholic training-school for religious teachers will be far-reaching in its effects.

The curriculum of the Sisters College embraces not only academic subjects but teachers' professional subjects, for those who arranged the schedule of courses kept in mind above all else our needs as *teachers*. Courses in the Philosophy and Psychology of Education and in General Methods are conducted by Doctor Shields. The philosophical and psychological aspects of the science and art of education are placed before us in the one class, while in the other, the body of theory recommended is taken as the ground-work for detailed study and for

practice. As presented here, the art of study and the methods of rendering thought functional,—phases of this subject highly significant for every teacher,—take on a double interest and a greater value.

Doctor Carrigan conducts the course in Public School Administration. His lectures comprise a survey of the functions of the various educational departments under the State System and a synopsis of laws relative to the American child. The course has come to include a discussion of those civil laws, a knowledge of which is of particular interest and value to every teacher.

A review of the Catholic School System in the United States is given in the course in Catholic School Administration and Management conducted by the Reverend Doctor McCormick. The beginning of the course showed us definitely the relation of the parish school, the unit of the whole system, to ecclesiastical authority. The Professor noted in passing those provisions of canon law which have direct bearing upon religious communities. The organization, administration, conduct, and maintenance of the schools of the diocesan system are the topics discussed in this class. The body of classified experience, the result of personal observation of conditions in our Catholic schools, makes this course one of unusual interest and importance.

The Reverend Doctor Turner gives a course in the History of Education. He has already examined the content, the method, and the ideal of the educational systems of pre-Christian times; he has given attention to the life, personality, and work of great educators of the past; he has touched upon the legislation in each age and in each country, in so far as it affected education, and is now treating of the history of education in the Christian era.

The course in General Psychology is conducted by the Reverend Doctor Pace. The method which he employs in the study of mental processes is a combination of the

experimental and the introspective. We are profiting particularly by the discussion of the problems bearing on the philosophy of the mind, the division of the subject at present under consideration.

The course in the Introduction to Philosophy given by the same Professor comprises the divisions of philosophy and its methods and problems. A number of philosophical systems have been noted and many of the problems of cosmology have been elucidated. The principles of scholastic philosophy are taken as the standard for those of other systems. Every day deepens our gratitude for the truths so effectively presented in these lectures.

Courses in Mathematics and in English, Latin and Greek afford development along the lines of Science and of Letters. Doctor Landry conducts the courses in Mathematics; Father Fay gives a course in English and one in Latin; the Reverend Doctor Maguire teaches the Advanced Latin Class and Doctor Bolling gives the work in Greek. The names of these four Professors suffice to indicate the training offered by the College in academic subjects. These Professors endeavor in every possible way to add to our power of "enriching many." They combine with content many pertinent suggestions as to the best method of presenting their subjects. It is not unusual for them to permit us the use of their own notes. The "holy Latin tongue" and the language that has sung itself down the ages from the Golden Days of Greece are inheritances, in a special sense, of the children of the Church, and we welcome every opportunity of making them more surely our own.

This outline of the courses fails to convey an adequate impression of a certain distinction which the Sisters College possesses. It goes without saying that this institution offers courses in education equal to those offered by any other university. But the question may be asked of us: Wherein lies the difference between the training

you receive and the training given at a State university? There is but one answer to such a question. The difference between the training offered in the Sisters College and that given at a State university is simply the difference which must exist between two systems with divergent aims; the one of which, while it may run parallel to the other in some lines of work, is found to stop at the point where the other considers that the more important part of its work begins,—this difference, in a word, is the difference between Faith and Unbelief, between the spirit of Christ and the spirit of the world. In every class, from the moment when the Professor begins the work with a prayer to the Holy Ghost or an invocation of the "Seat of Wisdom," to the time for the closing prayer we are *at home,* in a Catholic atmosphere. Never for a moment do we miss the true meaning of "complete living," but understanding it to include "the attainment of man's eternal destiny," then, and then only, do we accept Herbert Spencer's "Education is a preparation for complete living."

We go to our class in English literature. There the masterpieces of our mother tongue are interpreted for us always in the light of Catholic faith and in a correct historical setting. The Professor of English here brings to his subject a wide vision and a high power of criticism. These, with his spirit of loyalty, make him independent of texts which repeat, edition after edition, the old calumnies against the Church.

Again we hear, in the class in Philosophy, forceful arguments which throw light on the highest truths, and thus we are armed with the weapons of reason against the philosophy of the enemy. Our Professor of Philosophy heeds the warning of Saint Thomas Aquinas, "Beware how you refute a good cause with a poor means." There is no room for sophistry in his presentation of the subject; no fallacies can be found in arguments which

are best described by our Professor's own figure—Always, when held up to the light, they bear the watermark "V" Veritas.

On Wednesday and Thursday afternoons the scientific aspects of different phases of education are placed before us. Errors in the educational system of to-day are pointed out and refuted and the principles which determine the Catholic ideal of Education are set up to be guiding posts along our way. The activity of our Professor in the cause of Catholic education is sometimes given concrete expression when he tells us, in parentheses, at the beginning of his lecture some piece of good fortune which has come to the Sisters College.

We receive in another course a clearer knowledge of what the Church is doing for education. We learn that the object of so many of the acts and decrees of the Council of Baltimore is to multiply and to perfect our Catholic schools. Seeing thus that our schools are the object of supreme solicitude on the part of the Hierarchy of the Church, we go away resolved to use every means to render them elements of strength in the great Catholic educational system.

Catholic philosophy as well as common sense are employed in the analysis of rival theories of Psychology. Later, it is forcibly brought home to us how all the ideals of education in ancient times lacked the one supreme element and how Christianity has supplied the touchstone for all systems which are but "broken lights" of the System of the Master. Again, we are warned to take heed lest the instrument through which God works on a human soul ever fail of its purpose. Our attitude as Catholic teachers is aptly set forth in these words: "Possessing the truth we should gladly avail ourselves of every correct method by which truth can be spread."

Not only do we wish to emphasize the absolute Catholicity which stamps the work of the Sisters College but

also the active personal interest of the Faculty. They regard the making of the Sisters College a success as "the next thing to be done" for Catholic education and they have taken hold of this plan with enthusiasm and hearty coöperation. The best evidence of their interest is the thoughtful kindness displayed on so many occasions towards the Sister-students of the College. They come from the University to the Benedictine Academy, a distance of seven or eight squares, and all sorts of Washington weather finds them at the Academy building ready to give their lectures or conduct their classes. The lack in our present equipment in no wise discommodes them. One Professor found, as he expressed it, "untold wealth" in the discovery of some colored chalk in a box on the window-sill and proceeded to use it in making a diagram to illustrate a point in his subject. Simply constructed apparatus, notes and books of reference loaned to us, lists of bibliography, many valuable hints given in conferences, always gladly granted,—these are the "little things" which manifest the thoroughly kindly and coöperative spirit of the Faculty.

The Right Reverend Rector's fatherly interest has been ours from the first. We shall always remember especially the talks which he gave us before and after his recent visit to Rome. The Reverend Dean of the College has been the life of the project and continues to spend himself for the furtherance of the spiritual and temporal interests of its members.

The Library of the Catholic University is open to the Sister-students exclusively on Saturdays. Moreover, the Librarian has extended to us the privilege of taking books from the Library of Congress over his signature. Thus the means of reference and research are not wanting to those who desire to pursue special work of investigation.

Even in our temporary home, the nucleus of the Library of the Sisters College already exists. Several sets

of books on education have been given by one Professor; copies of the publications of the Catholic University, of works written by members of the Faculty, have their place on its shelves. Very often, mail-bags filled with departmental reports find their way to our growing library, as an evidence of earnest efforts on the part of the Acting Dean of the University Law School to do his share towards increasing our facilities for study.

All the silent work as well as that which is daily evident goes on for the twenty-nine charter members of the College and their communities, it is true, but we know that it is all being done for the children of to-day, the men and women of to-morrow. When we think of them, a question and its answer re-echo in our minds: "Know you what it is to be a child? It is to have a spirit yet streaming from the waters of baptism; it is to believe in love, to believe in loveliness; to believe in belief; it is to know not as yet that you are under sentence of life; nor petition that it be commuted into death." What shall be our method in dealing with a child? Shall we place evil where he may see it and then hope that he will react against it? Or, following the ideal of Catholic educational development, shall we strive to fill his mind with good and plant seeds that will keep him forever a child of God? Catholic children to-day have to meet an attitude in the world, which, when not that of open ridicule of their Faith, is that of pity and a weary toleration of a persistent tradition; and it is precisely this attitude which is often most effectual in winning our young people from the Church. Some haunting words have been written about the poet Shelley: "We remember that he was an atheist from his boyhood; we reflect how gross must have been the moral neglect of the training of a child who could be an atheist from his boyhood." For us, who have such grave responsibilities "in puellis instituendis," a course in Catholic philosophy is a blessing long hoped

and prayed for. Our pupils shall have hereafter an added power of meeting the world with the strength of reason bearing out their Faith, which keeps in them "an upright heart never found in devious ways."

An eminent churchman spoke for the American hierarchy when he said, "The education of our youth is our work *par excellence*. The decrees of the Council of Baltimore are the speaking expression of our efficacious love and our tender solicitude for the little ones in our spiritual band." Surely it is to the Church and to institutions founded by her that we are to turn for training in our work of keeping for her the "little ones" of the fold. The Heart "in which are all the treasures of wisdom and of knowledge" is the Heart of the Good Shepherd as well; and He is ever devising, through His Church, means of feeding His lambs. As an institution in which Our Holy Father is interested and as an integral part of the great University from which His Holiness believes the best aid to religion and to country is to come, the Sisters College takes its place in the educational system of the Catholic Church in America.

In his address on the day of the opening of the Sisters College, Right Reverend Monsignor Shahan told us that all projects worth while must be grounded on sacrifice, and that it had ever been characteristic of the Master's own to begin in Bethlehem. We remember that to Bethlehem came Wise Men with treasure in their hearts and in their hands. Here, too, in our Bethlehem, are men of wisdom,—that wisdom "which is an infinite treasure to men, which they that use become the friends of God"—and "friends of God," they radiate His beauty and His goodness. To all who have planned the Sisters College and to all who have helped to carry it thus far into execution, the Sister-students, to whom it has opened up such wonderful possibilities, tender their heartfelt gratitude.

It has been said that a university should glory rather

in the character of its teachers and scholars than in its numbers or its buildings. We cannot yet glory in even one building, but we have confidence that our material needs will somehow be as adequately supplied as have been our intellectual needs. In the plans unveiled to us by Monsignor Shahan some weeks before his audience with the Holy Father, we saw a little city all our own,—"the Sisters City" His Holiness called it, when, with benign and paternal interest, he examined these splendid plans. A New Athens shall raise its walls on the acropolis now awaiting it, as a New Troy arose on the banks of the Tiber long ago, but it shall be no statue of Minerva that will stand in the center of the quadrangle. "Sedes sapientiae" shall there look down upon her own. And if we are ever impatient for the realization of this dream which is to bring with it chapel and library and lecture halls, we comfort ourselves and say, as Aeneas of old to his companions:

"Durate, et vosmet rebus servate secundis.

* * * * *

Forsan et haec olim meminisse iuvabit."

A SISTER OF SAINT DOMINIC.

St. Clara College,
Sinsinawa, Wis.

FOR THE AFFILIATION OF COLLEGES AND HIGH SCHOOLS TO THE UNIVERSITY

Pope Leo XIII, the founder of the Catholic University, says in his Apostolic Letter, "Magna Nobis Gaudia," of March 7, 1887: "We exhort you all that you shall take care to affiliate with your university, your seminaries, colleges, and other Catholic institutions according to the plan suggested in the Constitutions, in such a manner as not to destroy their autonomy."

The Pope in these words seems to have realized what has since become an urgent need in our educational system and to have anticipated a movement that is now quite general among our teaching communities. The establishment of the Schools of Philosophy, Letters and Science, offering courses of special interest and utility to lay students, naturally suggested some sort of articulation between the University and the colleges. On the other hand, the Sisters who attended the first session of the University Summer School in 1911, have frequently expressed their desire for affiliation with the University in preference to any arrangement that might be offered by other Universities, and some of our institutions have already applied for affiliation.

In view of these facts, and in order to establish a standard for our colleges and schools, as well as to secure due recognition for the institutions that are doing good work, the Trustees of the University, at their meeting on April 17, prescribed the following conditions for affiliation:

AFFILIATION OF COLLEGES

Any Catholic college may be affiliated to the University on these conditions:

1. The college must include at least seven chairs or departments and each chair or department must be under the separate direction of at least one professor or instructor.
2. Every instructor in the faculty must have at least the A.B. degree from a college of recognized standing, and every head of a department must have a least an M.A. degree from a college in good standing.
3. The equipment of the college in libraries and laboratories must be sufficient to secure effective work in the branches offered.
4. The college must require for entrance the completion of a four years' successful course in an accredited secondary school (high school), or the passing of entrance examinations on the subjects required in the curriculum of accredited secondary schools.
5. The college course must include 2,160 hours of class work distributed over four years. Two hours of laboratory work are to be regarded as equivalent to one hour of class work.

AFFILATION OF HIGH SCHOOLS

Any Catholic high school may be affiliated on the following conditions:

1. The high school must give a course extending over four years and including a total of 15 units, of which at least three must be devoted to English and three to some other one subject.

 Meaning of unit. A subject, e. g., English, pursued four or five hours a week for a school year of from 36 to 40 weeks, constitutes a unit.
2. The subjects required with their respective values are: Religion, 2 units; English, 3 units; some other language, 2 units; mathematics, 2 units; social science (including history), 1 unit; natural science,

1 unit. Four units to be elective. They must be selected in such a way, however, as to give another course of 3 units; i. e., one or more units must be advanced work in one of the subjects, other than English, enumerated above. Where Latin is to be pusued in college, at least 2 units of Latin must be taken in the high school.

3. Reasons for this curriculum:
 (a) The high school has two functions: one is to give an education to students who will not go beyond the high school, the other is to give a proper preparation to students who will go to college. Hence some subjects are necessary for both classes of students, while other subjects are necessary for only the one or the other class. All students need: Religion, English, mathematics, and a second language in addition to English. The student going on to college with a view to theology or law will need Latin, Greek and modern language, together with social science; if he contemplates the study of medicine he will need more in the line of natural science, e. g., biology and chemistry. The student who goes no farther than the high school will need more in the way of mathematics, modern languages, economics and the vocational subjects.
 (b) The proposed curriculum, by requiring advanced work in at least two subjects, prevents the smattering which gives the student a little of many things and not much of any thing.
 (c) At the same time sufficient latitude is allowed to enable the student to determine his vocation and to begin his preparation for it before he leaves the high school.
 (d) The curriculum does not prescribe Latin for four years; hence a student, who after one or

two years in the high school, may discover a vocation for a career in which Latin is specially required, e. g., the priesthood, can, without loss of time, take up Latin, say in the third and fourth years, and complete his study of that language during his four years at college.

EXECUTION OF THE PLAN OF AFFILIATION

With these standards of high school and college in view, the University will proceed as follows in affiliating any institution:

1. The school or college applying for affiliation shall submit to the University, on blanks supplied by the University, a detailed statement of its curriculum and equipment and of the qualifications of its professors or instructors.
2. If this statement is satisfactory it shall be verified by personal inspection through some person delegated by the University for that purpose.
3. Should this report be favorable, the institution in question shall be placed on the list of affiliated institutions.
4. The University shall then send to the institution an assignment of the matter for each subject offered in the curriculum of the institution and, at the end of the year, a set of examination questions sealed and to be opened in the class when assembled for examination. The papers are then to be sealed in the presence of the class and forwarded to the University, where they will be examined and marked according to a certain scale.
5. All students who successfully pass the examinations held during the four years in the high school shall be admitted without further examination to any college affiliated by the University. All students who suc-

cessfully pass the examinations held during the four years in college shall be admitted, without further examination, into the courses in the University leading to the higher degrees. They must, however, reside in colleges approved by the University.

6. If it should appear, either from the statement submitted or from inspection, that some modification is needed in order to comply with the requirements, the institution shall be placed on the list of tentative affiliation and, when the requirement is fulfilled, the institution shall be placed on the list of permanent affiliation.
7. In all cases, either of permanent or of tentative affiliation, a record, as shown by examination papers, shall be kept by the University of the work done each year by each student in each affiliated institution, and a copy of this record shall be sent to the institution in which the student resides and to the high school or college from which the student graduated. Should it appear from such records that the work of an institution is unsatisfactory, the University shall endeavor to discover the cause of the defect and to indicate the remedy.

THE SISTERS COLLEGE BUILDING FUND

The Board of Trustees at their meeting on April 17 ratified the purchase of the property for the Sisters College and took the necessary steps to realize the project at the earliest possible date. Several Sisterhoods have already selected sites for their future homes on the grounds assigned for the community residences. They are having plans and specifications drawn up and it is hoped that they will begin building operations in a very short time. In fact, they are only waiting for permission to break ground. This, however, can not be given to them until there is sufficient funds on hand to have the grounds prepared, the drainage taken care of and a heating conduit built from the University power house. Moreover, one of the academic buildings, at least, will be necessary in order to give room for the lectures and laboratory work. These various items will entail considerable outlay, $100,000 at the least.

A few friends of Catholic education have already contributed or pledged $14,225, and it is believed that the remainder of the sum will not be long withheld from so worthy a cause.

The Sisters College will unify the Catholic school system of the United States; its beneficent effects will be felt in every parochial school as well as in the academies and colleges conducted by our teaching Sisterhoods. Those who can afford it will give in large sums, but any sum, no matter how small, will be gratefully received and will be acknowledged in the pages of THE CATHOLIC EDUCATIONAL REVIEW. If you cannot give $1,000, perhaps you can afford $100, and if not, send us $5 or $10.

Do you not know some generous soul who can afford to help this cause? If so, send to us for the literature of

the subject and place it in his hands. The matter concerns you as much as it does any one else, and if we all help in the measure of our ability this great boon to the Catholic children of the nation will soon be within their reach.

The following are the contributions and pledges thus far received:

Mrs. Samuel Hill	$3,000
Mr. and Mrs. Cabot Ward	3,000
Rt. Rev. John Nilan, D. D.	1,000
Rt. Rev. Mgr. Shahan, Rector	1,000
Miss Kate Jackson	1,000
Mrs. Cutting	1,000
Mrs. Robbins	1,000
A Friend	1,000
P. J. Gormley	500
T. E. Shields	500
A Friend	500
A Friend	200
John J. Early	100
P. J. Clark	100
A Friend	100
Mrs. Helen Morton	100
Mr. D. Sullivan	100
George Walker	50
Barber & Ross	50
P. J. Nee	50
Mrs. Gahan	25

EDUCATIONAL NOTES

From the very earliest years drawing should be encouraged as a means of expression, and also to develop power of observation. All normal children can be taught to draw, just as they can be taught to write. The spontaneous drawings of children are full of interest in giving indications of character and ability. The use of color should be encouraged, and much more might doubtless be done to train perception of color in addition to training in sense of form. As the child grows older, her drawing and painting should be constantly correlated with her other work. She should often give her own illustrations for her work in history and geography; she may draw her own designs for needlework. She should learn something of architecture, and she will be interested in making sketches of old churches and castles visited during holidays. The older girls should have some knowledge of the great artists and their works, and should certainly be familiar with the treasures of our own great art galleries. They should learn reverence for the highest forms of art and should, therefore, not attach too much importance to their own achievements. This remark, however, needs less emphasis in these more enlightened days, when we no longer consider it necessary for every girl to produce at school one or more laborious copies of so-called "works of art" to be hung in the family drawing-room. The main objects of art training in school should be to cultivate the appreciation of beauty and to give sound preparation for more advanced work later.

DRAWING

With music the work can not be so general. All girls with musical ear should sing, and should learn to read

easy music at sight. Such training in sense of time, tune, and sight reading should be given as will make it possible for a girl to enjoy taking part in choral music. Most girls will, in addition, learn to play some musical instrument. Although there are more rational ideas on this point now than there were in the past, yet it must be confessed that there are still many unfortunate children forced to spend weary hours in practising which for them is waste of time. When a girl has learned the piano for some time, dislikes her work, and is really unmusical, she should be allowed to give it up. She will have gained all that is possible for her, and if she is to derive any pleasure from music in after life, it will be from hearing good music rendered by others rather than by her own efforts. At the same time, a girl should always be given a fair chance with music. Sometimes musical ability is latent in unlikely pupils, and in these cases patience and perseverance have achieved much. A defective ear in music may improve wonderfully under skilled training. It should be remembered that the main aim for the average girl is that she should be led to understand and appreciate good music. If she can not do this, she has missed one of the great pleasures of life. It is a pity that more general attention is not given to orchestral music. In a family of three or four sisters, for example, home music is much more interesting if the sisters can between them play a piano, two violins, and a 'cello. This is certainly becoming more usual nowadays; but I think that too many girls give their whole time to the piano. There should be a high standard in choice of music. Girls who have been trained to appreciate the compositions of the great classical masters have something for which to thank their music teachers in after years.

MUSIC

E. M. LEAHY, M. A.

Dublin Ireland.

The daughter in the home, who receives from father and mother every ministry of love, who has the best that money can procure in education, travel, amusements and clothes, misses the best of life if she is not required to contribute something to the home in the way of service. Many mothers do not permit daughters to share responsibilities with them. It is a mistaken kindness to relieve them of all care and is a prolific cause of the restless spirit which is so often seen in young girls. Full of life and activity, they are not content unless they can be doing something, and if a girl has any serious earnestness the pursuit of pleasure alone does not satisfy. It may be easier for the mother to hold the reins in her own hands, but is it fair to the daughter? She can only learn by doing, and where can she as properly learn home management as in her mother's home ------ who should be so patient with her, who should be so interested to see that she is equipped to be a help-meet instead of a novice when she has a home of her own The handling of the money for the marketing, the expense of living, should be a part of the education of all daughters. Even though in her experiments there are mistakes, it is better to make them under the parents' roof than after she has a home of her own.

TRAINING IN UNSELFISHNESS

Child-Welfare Magazine, APRIL, 1912.

We have no right to measure the worth or progress of a child in terms of problems of algebra or questions of technical language construction. Each child should be measured by his own standard and in terms of himself. It is always the effort that deserves praise and not the success. It is never a question for any student whether he is keener or duller than others. It is not the business of a teacher to know or to try to determine whether one student is stronger than another. While

examinations as at present conducted usually show this very thing, they only defeat the purpose for which they should be held and do positive injury to a large majority of those who take part. Examinations are entirely proper in a system of public education, but should never at any time be competitive. Thousands of boys are now out of school because they were compared and contrasted with the more brilliant ones instead of themselves. We should stand for something definite in industrial education. We should stand for a school that appeals to and means as much for the boy who expresses himself in terms of his hands as for the boy who delights in the classics and languages. We should stand for a definite line of work that will appeal to the great army of more than 50,000 young boys and girls in our state who are now out of school for no definite reason except that their lives are out of harmony with the spirit of our schools. These are too young to earn a living by the sweat of their brows; they are often too lazy to do so. A school must be organized which will give them the habit of physical activity directed along lines of utility. The period of compulsory education for this class should not be set in terms of years, but in terms of the ability of the child to accomplish definite things with his hands and to work under the stimulus of a normal will power.

COMPETITION INJURIOUS

SAMUEL L. SCOTT,
The Teachers' Journal, JAN., 1912.

Are not the practical arts, as factors in the program of studies for the upper grades, suffering from a confusion of partially contradictory aims? The error seems widespread that the same procedures will enable us to realize equally the ends of liberal and of vocational education. Experience now proves that we can accomplish

the purposes of vocational education in a selected field by the choice of appropriate means and methods. However, these make partial and, often, only incidental contributions to some of the important ends of liberal education, which is education, not in production, but in broad and socialized utilization; whereas, the procedure suited to a true liberal education may develop relatively little in the way of vocational power. The two forms of training face, if not in opposite, at least in widely divergent directions, as the experience of the ages testifies; yet in practical arts teaching to-day we are striving simultaneously to follow both paths. The results are disappointing to the partisans of each purpose; and the practical arts teacher meets the usual fate of him who seeks to serve two masters.

CONFLICT OF AIMS

DAVID SNEDDEN,
EDUCATIONAL REVIEW, April, 1912.

Twenty-five states are represented in a crusade which the lawmakers and school authorities of the country are waging against the high-school fraternity, according to a report which has just been issued for free distribution by the United States Bureau of Education. Of these, 13 states have passed legislative enactments hostile to the secret orders, while the school boards of important cities in the other 12 states have adopted like measures within their own jurisdiction.

All states having laws on the subject provide a penalty of suspension or expulsion from school for all those who join these orders. The most drastic laws were passed by Iowa, Minnesota, and Nebraska, whose legislatures made it a misdemeanor for anyone even to solicit members to these organizations. Michigan and Ohio made it a misdemeanor for a school officer to fail or refuse

HIGH-SCHOOL FRATERNITIES

to carry out the anti-high-school fraternity law. Other states which prohibit these orders are California, Indiana, Kansas, Mississippi, Oregon, and Vermont. Massachusetts empowers the Boston School Committee to deal with the secret-society problem in its own way, while Washington gives the same latitude to the school boards of its larger cities.

The more important cities whose school boards have passed regulations restricting or forbidding high-school fraternities, are Denver, Meriden, Chicago, Covington, New Orleans, Lowell, Waltham, Worcester, Kansas City, Mo., St. Joseph, Butte, Oklahoma City, Reading, Salt Lake City, Madison, Milwaukee, Racine, and Superior. The commonest penalties are suspension, expulsion, or debarment from school athletic or other teams.

The United States Bureau of Education's report also cites some of the more important court decisions, every one of which upholds the school authorities in dealing rigorously with the high-school fraternity, on the ground that the measures so taken are authorized as a part of the school board's discretionary powers. Most courts cited, however, will not allow the offending pupils to be barred from classroom exercises, although they can be barred from participating in all athletic or other contests.

"The high school secret society will very likely never win such a place in the American educational system as that now occupied by the college fraternity," said William R. Hood, of the Education Bureau's Division of School Administration, yesterday. "There is no such need for a high school fraternity; indeed among its most insistent opponents are many college fraternity men.

"It is interesting, and possibly significant, that the movement to extirpate the fraternity activity from high-school life had its origin and still finds its greatest strength in the West and Middle West."

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

On March 27, His Eminence, Cardinal Farley of New York, Chairman of the Visiting Committee of the Board of Trustees of the University, paid his first visit to the University since his elevation to the Cardinalate. He was formally welcomed by Rt. Rev. Rector of the University at a dinner given in his honor. In his address, the Rector paid a notable tribute to the Cardinal as an educator and patron of learning, recounting his labors in behalf of Catholic schools in the archdiocese of New York and in behalf of the Catholic University on whose Board of Trustees he has served from the beginning. In his response Cardinal Farley expressed his great pleasure in witnessing the days of prosperity of the University, and pledged his continued interest in its welfare. After the dinner a reception was held at which the Presidents of the affiliated colleges and the members of the University faculties were presented to the Cardinal.

At the meeting of the national Board of Directors of the Knights of Columbus held in Washington, D. C., on April 2, it was announced that the Catholic University fund had reached the sum of $385,000 and that the remaining $115,000, necessary to complete the endowment would be collected before the end of the year. This endowment which the order is endeavoring to establish will provide for the board and tuition of fifty students at the University.

MEETING OF THE TRUSTEES

The Board of Trustees of the University held its semi-annual meeting on April 16. His Eminence Cardinal Gibbons presided. The presence of Cardinal Farley of New York, and Cardinal O'Connell of Boston, made the meeting of historical significance as the first occasion on which three American Cardinals have met.

The Board approved the plan to complete the Gibbons Memorial Hall, and to have the east wing in readiness for occupancy on Oct. 1. The finished building will have accommodations for 130 students. Besides ample recreation rooms in the basement of the west wing it will have a beautiful reception hall 36 feet square, and 20 feet high—the chief monumental feature of the building. In the basement of the new wing is being constructed a commodious house chapel, 100 feet long, 35 feet wide, and 14 feet high, which will seat 450 and will satisfy the immediate religious wants of the lay students.

AFFILIATION OF CATHOLIC INSTITUTIONS

The Board of Trustees also approved the project of inviting the voluntary affiliation of Catholic high schools and institutions of collegiate character both of men and of women. This affiliation of higher academic institutions of the Catholic Church in the United States was the ardent wish of Pope Leo XIII. He gave prominent expression to it in the Brief of March 7, 1887, by which the University was founded. Since then some progress has been made towards its realization in the affiliation of the religious houses in the neighborhood of the University. The proposed measure goes farther and when fully executed will establish close academic relations between the University and the leading Catholic institutions of learning in the United States. There can be no doubt of the mutual advantages to be derived from this closer relationship; among them unity and excellence of curriculum, superior training of teachers, more searching and thorough examinations, and responsible control of grave defects of method or content in studies. No doubt it will take some time before this system of affiliation is fully worked out, but the principles on which it is based have been formally approved.

A NOTABLE DONATION TO THE UNIVERSITY

Doctor Max Pam, a prominent lawyer of Chicago, has promised to give the sum of $25,000 to the Catholic University in five annual installments for as many theological scholarships,

one condition of which is that the holder shall take some studies in the department of social sciences and thereby prepare himself to combat efficaciously the false tenets of socialism and allied doctrines. The donor is not a Catholic but he regards the Catholic Church as the great bulwark in the United States against the bad features of socialism and anarchy, and one of the country's most efficient agents in the upbuilding of law and order.

THE CONSERVATION OF SCHOOL CHILDREN

A well attended conference of physicians and educators was held under the auspices of the American Academy of Medicine at Lehigh University, South Bethlehem, Pa., on April 3 and 4. Many teachers from Pennsylvania, New Jersey, and New York, were also in attendance. The Conservation of School Children was the general theme discussed at the Conference, the program of which was as follows:

April 3, Topic: "Deficient and Backward Children." 1. "Remediable Conditions in the Feeble-Minded and Backward," by Walter Stewart Cornell, B.S., M.D., Philadelphia, Lecturer on Child Hygiene, University of Pennsylvania. Discussed by Maximiliam P. E. Groszmann, Ph.D., Plainfield, N. J., Educational Director for the National Association for the Study and Education of Exceptional Children. 2. "Sterilization and Segregation" by Henry H. Goddard, Ph.D., Vineland, N. J., Director of Research in the Vineland Training School for Backward and Feeble-Minded Children. Discussed by Alexander Marcy, Jr., M.D., of Riverton, N. J. 3. "How to Secure State Appropriations for the Proper Care of the Feeble-Minded," by Joseph S. Neff, M.D., Philadelphia, Director of Public Health and Charities. 4. "How Far Shall the Public School System Care for the Feeble-Minded?" by a) Andrew W. Edson, New York, Associate City Superintendent of Schools; b) J. H. Van Sickle, Springfield, Mass., Superintendent of Schools; c) E. Bosworth Mc Cready, Pittsburgh, Medical Director, Hospital Schools for Backward Children. Discussion opened by William C. Schauffler, A.B., M.D., Lakewood, N. J.; President of the State Board of Education of New Jersey.

The Presiding Officer of the evening session was Henry S. Drinker, LL.D., President of Lehigh University. The principal address was delivered by Owen R. Lovejoy, of New York, Secretary of the National Child Labor Committee, on "The Conservation of School Children."

April 4, Topic: "Teaching Hygiene." 1. "What Should be Taught?" a) "From the Physicians' Point of View," by Seneca Egbert, A.M., M.D., Philadelphia, Dean of the Medical Chirurgical College; b) "From the Teacher's Point of View," by Percy Hughes, A.M., Ph.D., South Bethlehem, Professor of Philosophy and Education, Lehigh University. Discussed by F. D. Raub, Allentown, Superintendent of Schools. 2. "How Should Hygiene be Taught?" a) "Methods in Vogue" by W. S. Steele, A.M., LL.B., Harrisburg, Principal High School; b) "Improvements Suggested," by Louis Nusbaum, Philadelphia, District Superintendent of Public Schools. Discussed by James S. Grim, Ph.D., Kutztown, Pa., Keystone State Normal School, and by Miss Sara Phillips Thomas, Philadelphia, State Superintendent of Scientific Temperance Instruction, W. C. T. U. 3. "Teaching Hygiene for Better Parentage," a) Thomas D. Wood, M.D., New York, Teachers College, Columbia University; b) Miss Helen C. Putnam, A.B., M.D., Providence R. I. 4. "Indirect Methods of Teaching Hygiene," by C. E. Ehinger, M.D., West Chester, Penn., Physical Director State Normal School.

Afternoon Session. Topic: "Medical Inspection." 1. "Medical Inspection of Schools," a) "From the Standpoint of the Board of Health," by J. F. Edwards, M.D., Pittsburgh, Head of the Bureau of Health; b) "From the Standpoint of the Educator," by Thomas A. Storey, M.D., Ph.D., New York, Professor and Director of Physical Instruction and Hygiene, College City of New York. 2. "Measures for Prevention of Respiratory Infection in the Schools," by William Charles White, M.D., Pittsburgh, Professor of Medicine, University of Pittsburgh. Discussed by Watson L. Savage, A.B., M.D., Pittsburgh, President of New York Normal School of Physical Education. 3. "The Relative Physical Advantages of School Lunches in Elementary and Secondary Schools," by Ira S. Wile, M.S., M.D., New York.

NEW UNIVERSITY LAW SCHOOL

In the early part of April the Illinois College of Law, a day school, and the Illinois Law School, a night school, became affiliated with De Paul University, Chicago. They will constitute the law department of the University and will be known as "The Illinois College of Law of De Paul University." These schools were founded in 1897 by Howard N. Ogden, a professor of the old Chicago Law School. The Illinois College of Law has an alumni which numbers nearly five hundred. The bulletin of the institution states that it has "matriculated two thousand students and of these one thousand are now lawyers actively engaged in their profession."

SOUTHERN EDUCATIONAL CONFERENCE

The Conference for Education in the South held its fifteenth annual session in Nashville, Tenn., on April 3, 4, and 5. Educators, statesmen, editors, lawyers, physicians, clergymen, merchants, manufacturers and prominent men and women from many parts of the country met in this conference to discuss in a practical and non-technical way leading educational questions and their application to conditions in the Southern States.

The Conference was organized in an informal way at Capon Springs in 1898 and held its first three meetings in that place. At the third meeting Robert G. Ogden was chosen President and has remained in that capacity ever since. Its other officers are: Wickilffe Rose, Vice-President; William A. Blair, Treasurer; and Philander P. Claxton, Executive Secretary. With the Conference are associated many other organizations and societies which hold their annual meetings at the same time and place, viz., The Association of Southern State Superintendents of Education, the Association of Rural School Inspectors, the Association of Superintendents of City and Country Schools, the Association of Southern College Women, Associations of teachers, of physicians, and of those interested in the education of the negro.

Among the topics discussed at the Nashville Conference were: "Industrial Education in the South," "Agricultural Education," "Rural Schools in Southern States," "Education of the Negro in the South." The list of speakers included the

following: President Robert G. Ogden of New York; Walter L. Fisher, Secretary of the Interior, Washington, D. C.; Count J. H. von Bernstoff, Ambassador from Germany; Jonkheer J. Loudon, Minister from the Netherlands; Representative Martin W. Littleton, of New York; St. Clair Mc Kelway, editor of the Brooklyn Eagle; Dr. Edwin A. Alderman, President of the University of Virginia; Walter H. Page, editor of the World's Work; Dr. David F. Houston, President of Washington University, St. Louis; Dr. S. C. Mitchell, President of the University of South Carolina; Dr. John L. Coulter, Specialist in Agricultural Statistics, United States Census Bureau; Jacob M. Dickinson, ex-Secretary of War; Dr. Charles W. Dabney, President of the University of Cincinnati; Thomas F. Parker, manufacturer, Greenville, S. C.

THE CHILDREN'S BUREAU

The bill to establish in the Department of Commerce and Labor a bureau to be known as the Children's Bureau which passed the Senate on January 31 was approved by the House of Representatives on April 2. It was then referred to a conference committee by which it was submitted to the President for approval.

A number of the members of the House opposed the bill on constitutional grounds, declaring that it represented a further invasion of the rights of the States. When the bill was called up for passage Representative Sisson of Mississippi, a Democrat, demanded a division. This was defeated by a vote of 89 to 11. Mr. Sisson then demanded the ayes and noes. On this vote the bill was passed, 173 to 17.

On April 17, Miss Julia Lathrop of Chicago was appointed by President Taft chief of the new bureau. Miss Lathrop is the first woman to be appointed to the position of a bureau chief in the government service. She is a member of the Illinois Board of Charity, a graduate and trustee of Vassar College, and in recent years she has been an associate of Miss Jane Addams in the work of Hull House, Chicago.

LECTURES ON THE PEACE MOVEMENT

A course of twelve lectures entitled "The Constructive Peace Movement," based upon the Pontifical Letter of June 11, 1911,

of His Holiness Pius X, addressed to the Apostolic Delegate to the United States, His Eminence Cardinal Falconio, was begun at the Catholic University on April 23. These lectures prepared for this occasion are given by the Honorable James Brown Scott, Technical Delegate of the United States to the Second Hague Peace Conference, Counsel of the United States in the North Atlantic Coast Fisheries Arbitration, and Professor of International Law, Johns Hopkins University, Baltimore, Md. They present in historical and analytical form the various projects which have been proposed to remove the causes of war, to maintain and bring about international peace, thus making a logical commentary upon the Pontifical Brief and indicating the means by which its purposes may be realized. The lectures are designed to be of special interest to the students of theology and philosophy, members of religious orders, and to students of law, economics and sociology, and are very well attended.

THE CATHOLIC EDUCATIONAL ASSOCIATION

The ninth annual meeting of the Catholic Educational Association will be held in Pittsburgh June 24-27, 1912. The Rt. Rev. Regis Canevin, Bishop of Pittsburgh, and the local clergy are exerting every effort to make the coming convention the most profitable one that has been held in the history of the movement.

The religious services during the convention will be held in the splendid new Cathedral of Pittsburgh. The Shenly Hotel has been selected as the headquarters, and arrangements have been made for the serving of a noonday lunch at a reasonable price. All the general meetings of the Association and those of the departments and sections will be held in the Carnegie Institute. It has been decided to adhere to the usual order of procedure in the meetings, and, therefore, there will be a reception on Monday evening, and a public meeting on Thursday at which the convention will close. The speakers for the closing public meeting will be Judge Victor Dowling of New York, Judge Reed of Pittsburgh, and the Very Rev. Kohn C. Cavanaugh, President of Notre Dame University. There will also be a public meeting on Wednesday evening held under the auspices of the College Department.

SCHOOL LEGISLATION*

In the school legislation recently enacted by or pending in Congress and the Legislatures of the several states prior to the first of March, 1912, there may be noted a continued emphasis on instruction in agriculture and on normal school training. The eternal question of text-books and their adoption crops out in more than one place. The pensioning of teachers is widely agitated and constantly gaining ground. It will also be seen that the people of Kentucky are not quite satisfied with the qualifications of their County Superintendents, demanding something more than an apprenticeship as a book-agent of those to whom they entrust the regulation of their public school system. Rhode Island takes the lead in the socialistic movement by enacting a law providing free meals for school children, increasing its appropriation for free scholarship, etc. The bill pending in the House securing reduced railroad rates for public school children should at least, in the interest of fairness, be so modified as to allow children attending private and parochial schools to share the same privilege.

UNITED STATES CONGRESS

Bills pending in Senate: (Dixon) To appropriate 5% of gross receipts from national forests during each fiscal year to promote instruction in forestry in states and territories which contain national forests. (Jones) Compulsory school attendance throughout the entire school year for all children of Alaska between eight and sixteen. (Sutherland) To establish a Bureau for the study of the criminal, pauper and defective classes.

Bills pending in the House: (Peters) To incorporate "The Rockefeller Foundation" to promote the acquisition and dissemination of knowledge, the prevention and relief of suffering, and any and all the elements of human progress throughout

*Cf. Legislative Circulars 6, 7 and 8, U. S. Bureau of Education.

the world. (Morgan) To establish extension departments in connection with Agriculutral Colleges. (Goodwin) To cooperate with the states in encouraging instruction in agriculture, the trades and industries.

KENTUCKY

Bills pending in Senate: (261) Pensions for teachers in second-class cities. (320) Pensions for teachers in cities of the first-class. (306) Pensions for all teachers in the state. (295) Appropriating $10,000 for buildings and lands for Western Kentucky Industrial College for Colored People, and $2,500 annually to maintain it. (272) Providing for a license tax upon all school book companies contracting to do business with County and City text-book Commissioners. (283) Appropriating an amount equal to ten cents for each child of school age for public libraries. (299) Providing that supplementary books be selected by local governing authorities. (202) Examination of teachers and their eligibility to office of County Superintendent. (279) Empowering the Executive Council of the State Normal Schools to extend the course of study and the requirements for an advanced certificate. (318) First-class county certificates shall be valid in any county of the state without further examination.

Bills pending in House: (413) Compelling parents to maintain their children and fixing penalty for neglect. (310) Examination of applicants for office of County Superintendent. (472) Requiring County Superintendents to hold the equivalent of a State Certificate. (215) To increase the efficiency of County Boards of Education and County Superintendents. (417) Providing for physical education in public schools in cities of first and second class. (322) Granting to aged teachers life certificate and pensions after specified terms of service.

MARYLAND

Bills pending in Senate: Applying the minimum salary law for teachers to all schools averaging an enrollment of ten or more pupils. (8) Formation of Boards of County School

Commissioners. Minimum year of seven months for colored schools. Pensions for retired teachers in Allegany County.

Bills pending in House: (177) Issue of $600,000 State bonds for Maryland State Normal School. State Normal School No. 2 to receive the appropriation for instruction of colored students in mechanical arts. Pension for school teachers in Baltimore County.

MISSISSIPPI

Bills passed Senate: (H. B. 124) Limiting number of textbooks that may be changed at any regular state adoption. (S. 200) Providing a general Board of Trustee for the state higher educational institutions to consist of five members including the Governor and State Superintendent. (S. 227) Prohibiting all secret societies in state educational institutions. Regulating the employment of children in factories and mills.

Bills pending in Senate: (H. B. 104) Examinations for office of County Superintendent. (227) Prohibiting Greek letter fraternities and sororities among students in all state educational institutions. Repealing laws relating to establishment of experimental stations.

Bills passed House: (82) Providing that County Board of Supervisors may issue bonds for erection and equipment of an agricultural high school (maximum, 2¾% of assessed valuation). To create an Educational Commission. (149) Appropriating $10,000 for summer normal schools.

Bills pending in House: (308) Examination of teachers in agricultural high schools. (493) Granting teachers' professional licenses to collegiate or normal graduates of the Industrial Institute and College and to graduates of the University of Mississippi.

NEW JERSEY

Bills pending in Assembly: (250) Repealing Act of 1911 requiring examinations for graduation from grammar schools and entrance to high schools. (294) Relating to appointment of women on Boards of Education. (238) Appropriating $300,000 for an additional state normal school.

NEW YORK

Bills pending in Senate: (325) Demonstration farms and winter schools in counties as branches of State College of Agriculture. (346) Amending the Greater New York charter relating to salaries of members of supervising and teaching staffs. (376) Pensions for all teachers in state institutions serving the required time, maximum, $1,000. (384) Providing free text-books in all school districts. (486) Providing for kindergarten training and instruction of blind babies and children twelve years of age and under. (488) Authorizing the Trustees of the State School of Agriculture at Morrisville to acquire real estate by condemnation. (523) Establishing the New York State School for Rural Education on Long Island.

Bills pending in Assembly: (764) Appropriating $329,000 for development and extension of State College of Agriculture of Cornell University. (767) Establishing a state institution for the reformation and education of misdemeanant males between sixteen and twenty-one.

RHODE ISLAND

Law enacted: (H. 15) Authorizing cities and towns to provide free meals for school children.

Bills pending in House: (57) Special railroad rates for pupils in all public schools. (77) Raises the annual appropriation for free scholarships at the Rhode Island School of Design from $8,000 to $10,000. (83) Authorizing the city of Providence to spend annually $2,000 for public free lectures. Providing for a State Board of Examiners for trained nurses.

SOUTH CAROLINA

Bills passed Senate: Authorizing the appointment of the Assistant Superintendent of Education for Counties of a population from 82,000 to 85,000. Creating a State Commission of elementary agricultural education. Providing for medical examination of school children (vetoed by Governor).

Bills pending in Senate: Relating to establishment of libraries in rural public schools. Prohibiting the smoking of cigarettes. Creating a State Board of Examiners for teachers. Authorizing Boards of Trustees of Schools Districts to establish, accept and support public libraries and to levy a special tax, maximum one mill, for same.

VIRGINIA

Bills pending in Senate: (259) To establish a General Board of Directors of Reform Schools. (262) Providing for commitment to the General Board of Directors of Reform Schools of Virginia, of minors under eighteen years convicted of crime. (271) Repealing the Act of 1910, creating the United Agricultural Board, and appropriating $5,000 annually to be used by the State Board of Education for demonstrations and experiments in connection with the public schools. (300) Amending Act constituting a United Agricultural Board.

Bills pending in House: Requiring the State Board of Education to ascertain and report the amount paid by patrons of public schools for adopted school books. Requiring Board of Education to adhere to single list method of adoption of text-books and to prevent unnecessary changes. Raise in the age limit from fourteen, sixteen years for children subject to the child labor laws.

REVIEWS AND NOTICES

The Catholic Encyclopedia; Volume XII. Philip-Revalidation. New York: The Appleton Company.

Each succeeding volume of the Catholic Encyclopedia demonstrates what an invaluable thesaurus the completed work will be for all who seek to be rightly informed on matters pertaining to the doctrine, philosophy, history and discipline of the Catholic Church. Volume XII has some especially valuable articles for the student of philosophy and history as well as for the general reader. Under "Philosophy," by Doctor De Wulf of the Catholic University of Louvain, are treated the various philosophical methods, the great historical currents of thought, contemporary orientations, philosophy and the sciences, philosophy and religion, the Catholic Church and philosophy, and the teaching of philosophy. The article is supplemented with a good bibliography. In the article on "Pragmatism," Doctor Turner, of the Catholic University of America, traces the origin of the system and shows its relation to religion and to Catholic philosophy. "Positivism" is presented in a critical and historical way by Doctor Sauvage, of Holy Cross College, Washington, D. C.

Among the historical articles one might select those on the Reformation, the Renaissance, the Pope, the Order of Preachers and the Reductions of Paraguay, as being especially attractive. Teachers and students of the history of education will be well repaid for a study of many of the general articles such as those on psychology, and the educational treatises like that on the *Ratio Studiorum,* or the biographical sketches of Cardinal Pullen, William Poynter, Rabanus Maurus and Reuchlin. While the article on Pope Pius II, Aeneas Sylvius, does not emphasize his influence on the humanist movement in education, nor mention his treatise on a liberal education, "De Liberorum Educatione," as a critical appreciation of his interesting career it leaves nothing to be desired.

PATRICK J. MCCORMICK.

Frederic Ozanam; His Life and Works of O'Meara, Kathleen. New York: Christian Press Association.

The life of Frederic Ozanam is a fine example of what can be accomplished by a devout and capable leader of the lay apostolate. His struggles and achievements as a young man in Paris in organizing little groups of Catholic students of the great Metropolis, in laying the foundations of the Society of St. Vincent de Paul, and later, as a professor at the Sorbonne, in championing the cause of Christianity and Catholicism, have lessons full of meaning for the Catholic layman of to-day. Ozanam was a tireless worker for the spread of the knowledge of the truth and for the application of the teachings of the Gospel to the social needs of his time. He was largely responsible for the success of the early conferences of Father Lacordaire, and it was at his appeal that the famous preacher was brought to the pulpit of Notre Dame. If he had done nothing more for the Faith than to have prepared the way for the movement caused by these conferences the Church in France would have every reason to be grateful to his memory. This was, however, only one of his great services. The Society for charitable work among the poor which he founded, and which he organized even outside of France, has already by its innumerable good works proved him to be one of the greatest of modern social benefactors.

It is to be hoped that this new edition of his life and works will be well received and widely circulated among our Catholic men and our youth in schools and colleges. The preface to this edition is from the pen of Mr. Thomas Mulry, President of the Superior Council of the New York division of the Society of St. Vincent de Paul, a leading Catholic charity worker who was awarded by the University of Notre Dame the Laetare Medal for 1911.

Patrick J. McCormick.

The Independence of Chile. A. Stuart M. Chisholm, Boston, Sherman, French and Co., 1911.

The present neat and attractive volume comes to us as an evidence of the increasing interest, not only in the commercial value of South America, but also in its history. As there is

neither preface nor introduction, we are left to glean from the work itself that the author was or is a resident of Chile, while the treatment of his subject shows a thorough familiarity with it. From the limited bibliography at the end of the book, we are led to infer what his sources were, though it is also clear that he had access to unpublished documents. The scientific and historical value of the book would, however, have been immeasurably augmented had he enriched his volume with notes and references. As it is now, the average reader must guess as to the authority of his statements.

As an instance of this, he puts forth the assertion, (p. 16) when treating of the colonial period, that "a royal decree commanded that all the youth who should distinguish themselves in study be *compelled* to take holy orders." It would indeed be most interesting had the author informed us where he found this decree.

On the previous page he pays his respects to Queen Isabella of Castile, to whose "intolerant genius" the Inquisition owed the eminence it attained. This is one of those inferences of the modern historian hardly warranted by facts. I prefer, with Prescott, to have a milder opinion of the Queen of Castile, in regard to the share she had in establishing the Spanish Inquisition, an act to which she yielded reluctantly.[1]

Taking it all in all, our author has made out a strong case against Spain in her treatment of the colonies; yet we can not but feel that there is something of the prosecuting attorney, rather than of the historian, in the first part of his work dealing with the Spanish colony. While we may agree with him regarding the great severity of the censorship of books, the "royal cult," as he calls it, and, above all, the pecuniary exactions and the discriminations against native born Americans, causes that, without a doubt, helped to bring about the Revolution, yet the fact must not be overlooked that there are many palliating circumstances that would place Spain in a fairer light were they considered. If his bibliography is an index of his reading, then the author has relied more on modern writers, like Miguel Luis Arnunategui and Jose Voc-

[1] Ferdinand and Isabella, Part I, Chapter VII.

toriano Lasharria, for his treatment of the colonial period than on his own investigations.

When we come to the history of the Revolution, and to the stirring scenes of those days, the book grows to be of exceedingly great interest and wonderfully fascinating, with a fascination enhanced by the author's lucid and vivid style. You follow him from beginning to end without fatigue.

It is true that his sympathies are evident. He is no friend of the Carreras, he admires the O'Higgins, and especially Rozas, yet he does not fail to point out the weak points and the shortcomings of the son of the Irish vice-roy of Peru. His description of the abdicating of the O'Higgins is brilliant, and nowhere does this great man appear greater than at this moment of his humiliation, the darkest hour, perhaps, of his life. Our author sympathizes with the great heroes of Spanish American independence who, their work accomplished, fade into obscurity with Bolivar, San Martin, Sucre and O'Higgins, to await the glory that posterity will bestow upon them; but he points out the truth that the individual welfare must be sacrificed to the public good.

The account we receive from this work of the birth of the Chilean navy is thrilling. Beginning with almost nothing and with a rear-admiral who, for one year, had been a midshipman in the Spanish service, it accomplishes wonderful feats, until under the famous Lord Cochrane it becomes the terror of the Pacific Ocean to the old navy of Spain.

One fact is brought out with admittable clearness in this book. That is the influence of freemasonry, as it then existed, over the revolutions of Spanish America. From the Venezuelan general Miranda, who is initiated in a lodge in Virginia, through the Gran Reunion Americana, to the terrible Lautaro Lodge in Chile, with its questionable methods and bloody executions, we follow the influence of the French Encyclopedists over the men, lay as well as ecclesiastic, who helped to pave the way for the independence of the American colonies. This is one of those subjects that could furnish ample material for a monograph dealing with Spainish-American affairs.

Charles Warren Currier.

An American Missionary, a record of the work of Rev. William H. Judge, S.J., by Rev. Charles J. Judge, S.S., introduction by His Eminence, Cardinal Gibbons. The Catholic Foreign Mission Society, Hawthorne, N. Y.; pp. 304.

Reading like a novel depicting episodes in the Great Northwest, "An American Missionary," a new edition of which has just been issued by the Catholic Foreign Mission Society, will be treasured by the many lovers of adventure. The bravery of a man who endured the hardships of a life in the far Northwest must certainly appeal to any true blooded American, and the book will be a source of inspiration to the youth of America, to whom it is dedicated.

The narration of the wondeful life of Father Judge, who, after seven long years in Alaska, doing apostolic work among the Indians, ventured into the Klondyke region to administer to the spiritual wants of the gold hunters, is set forth in charming manner and style. The many letters written by the missionary to friends at home are cleverly woven through the work and hold a fascination for the reader.

To know that the story is told by a brother of the missionary who is himself a priest, makes the work doubly interesting. All the thrilling experiences that fall to the lot of men who stake their lives on the Yukon,—men whose hearts are as big as the open country about them,—are intermingled in glowing accounts with the main thread of the story. Modesty alone has kept the brother priest from doing full justice to his subject; but this characteristic of the writer is happily off-set by the chapter of "tributes" at the close of the book, which tells of the great admiration in which the missionary was held by those who knew him in the country in which he labored. All who read the book will be inspired by the self-sacrifice of the American missionary.

JOHN JAY DALY.

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